



A CRITICAL STUDY ON
THE BRAHMAJĀLA AND
THE SĀMAÑÑAPHALA SUTTAS

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CONTENTS

To

My Revered Teacher

Professor Dipak K. Barua

Director, Nava Nalanda Mahavihara Nalanda

Bihar

India



CONTENTS

	Pages
Foreword	I—VIII
Preface	IX
Chapter I : Brahmajāla Sutta	1—34
Chapter II : Sāmaññaphala Sutta	35—49
Select Bibliography	50—51
Index	52—54



FOREWARD

The first two suttas of the *Dīgha-Nikāya*, the *Brahmajāla Sutta* i.e. the "Discourse on the Brahman-net" and the *Sāmaññaphala Sutta*, i.e. the "discourse on the reward of recluseship" are of first-rate importance from the point of view of the history of the entire religious and social life and thought in ancient India, especially the history of Buddhism and Buddhist Literature. These two Suttas testify to the high authenticity of the Pali canon though partially as they are said to be rehearsed in the first Buddhist synod held at Rājagṛha under the active patronage of the Magadhan king Ajātasattu just three months after 'Mahāparinibbāna' of the Buddha.

Both the suttas are similar in contents and character and complementary to each other and have the same type of dramatic way of beginning. The incidents to which the *Brahmajāla* sutta owes its origin, are very interesting. Suppiya, the disciple of the wanderer (*paribbājaka*) Saṅgya, followed with his pupil Brahmadatta, the Buddha who was then with a large retinue of 500 followers proceeded through the highway between Rājagaha and Nālandā and passed the night at Ambalaṭṭhikā, a royal rest-house. All along Suppiya was speaking ill of the Buddha, his doctrine and the Order of monks, while Brahmadatta was praising them. The dialogue held between Suppiya and his disciple Brahmadatta gave rise to the occasion for the entire discourses. The *Sāmaññaphala Sutta* too begins in the same dramatic way and the venue was in the same locality at Mango grove (*Ambavana*) of Jīvaka, the physician, near Rājagṛha where the Buddha was staying along with twelve hundred fifty monks instead of five hundreds. On a beautiful and charming full-moon night King Ajātasattu (*Ajātasattu*) of Magadha asked his ministers whether there was any recluse and brāhmaṇa who could be visited and worshipped to pacify his mind which was troubled with the question, "like other arts and occupations are there any such immediate fruit, visible in this very world, of the life of recluse" (*Yathā nu kho imāni puthusippāyatanāni.....evameva dīṭṭheva dhamme sandīṭṭhikam sāmaññaphalam*). The ministers who were followers of six heretical teachers and religious leaders present there advised the king to visit their respective preceptors, namely, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Saṅgya Belaṭṭhiputta and Nigaṇṭha Nātaputta but Jīvaka advised him to visit the Buddha. The king acted accordingly and approached the Buddha and the conversation between them gave rise to the occasion to the entire discourse. It is to note that the literary art of the *Sāmaññaphala Sutta* depicting the episode of Ajātasattu's meeting and discussions with the six heretical teachers latter on followed by the author of the *Milindapañha* who is guilty of committing plagiarism for mentioning the meeting of the Bactrian king Milinda with these six heretical teachers.



II

In the Brahmajāla Sutta and the Sāmaññaphala Sutta both Buddha enumerates the entirely similar and common 'sīlas' or restraints i.e. the rules of moral conducts. Only difference is that in the Brahmajāla Sutta these sīlas are classified into three sections, namely, Cūlasīla (the small or abridged), majjhimasīla (the medium length) and mahāsīla (large or elaborate), though demarcation of such classification is rather redundant, while in the Sāmaññaphala Sutta they are simply enumerated and only after enumeration of each sīla, it is said "This is part of the goodness that he has (*Idam pissa hoti sīlasmim*). These sīlas covers restraints from misconducts and doing instead good conduct such as not to do destruction of life (*pāṇātipātā paṭivirata*) and but to be compassionate to all living beings; not to steal other's things (*adinnādānā paṭivirato*) and but to be satisfied with what is got; not to commit sexual offence (*Kāmesu micchācāra*) but to be chaste; not to speak falsehood (*musāvāda paṭivirato*) but to speak truth; not to speak slanderous and calumneous talk (*Pisunāvācā paṭivirato*) but to speak peace making words to be aloof from rude and harsh language (*pharusā vācā paṭivirato*) but to speak pleasant and lovely words and not to speak frivolous talk (*samphappalāpā paṭivirato*) but to speak meaningful words. These eight moral precepts together are called 'aṣṭasīla' observed by The Buddhist laities. Further the Buddha and his disciples abstain from causing injury to seeds or plants, taking food after fixed hour, visiting shows, wearing garlands, being engaged in business of any sort and so on.

Further the Buddha and his disciples abstain from, causing injury to seeds and plants (*bījagāma bhūtagāma samārambhā*), taking meal after midday (*vikālabhojanā*), visiting shows at fair, dancing and musical performances (*naccagītavādita visūkadassanā*), wearing, adorning with garlands, scents and ointments (*mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā*), using large and lofty beds (*uccāsayanamahāsayana*), taking gold and silver (*jātarūparajatapaṭiggahanā*), taking uncooked grain and meat (*āmaka dhañña maṃsa paṭiggahanā*), accepting women or unmarried girl or slave (*itthikumārikā-dāsīdāsa paṭiggahanā*), accepting animals like elephants, horses, cows, sheep, goats, fowls and the like, accepting cultivated field or waste (*Khattavatthu*), acting as a go-between or messenger (*dūtayyapahinagamanānuyoga*), buying and selling or any sort of exchange business (*kayavikkaya*), cheating with scales or weights and coinage or measure (*Tūlakūṭakamsakūṭamānakūṭā*) and from cutting (*chedana*), murder (*vadha*), putting in bonds (*bandhana*), highway robbery (*viparamosa*), dacoity (*ālopa*) and violence (*sahasākara*).

Besides the restraints from these misconducts or enjoying luxurious life Buddha in both discourses, continues to enumerate in long list of misconducts committed by the Brāhmaṇas and ascetic (*samaṇas*) who accumulate riches, who delight in dances, musical entertainment, dramatic performances various sorts of games pastimes, sacrifices, low conversations, storage of food and



III

drinks etc., and all kinds of occupations by wrong means of livelihood and low arts (*tiracchānavijjāya micchājīvena*) which throw much light on the modes of life and thought in ancient India.

The *Sīla* sections of the *Brahmajāla* and the *Sāmaññaphala Suttas* provide the information that storage (*sannidhikāra*) system was prevalent in ancient India to store things, to wit foods (*anna*) drinks (*pāna*), clothing (*vattha*), equipages or carriages such as *ratha* (*yāna*), beddings (*sayana*), perfumes (*gandha*) and well palatable curry-stuffs (*āmisa*), that the dramatic shows, musical performances and other types of recreation (*visūkadassana*) such as ballet or nautch dances (*naccam*), singing of songs (*gītam*), instrumental music (*vāditam*), theatrical performances (*pekkham*, skt. *prekṣa*, comy : *naṭa-samajjā*), ballad recitations in prose and verse combinedly (*akkhānam*, skt. *ākhyānam*), from which epic poetry like the *Mahābhārata* and the *Rāmāyaṇa* was afterwards gradually developed, hand-sound, i.e. hand-music (*pāṇissaram*, skt. *Pāṇisvaran*), the chanting of bards (*vetālam*, skt. *vaitālika*), tam-tam playing or making sound by striking a drum (*kumbhathunam*), equal to *udakavādya* of the *Kāmasūtra*, fairly scenes (*sobhanagharakam* or *sobhanakam*) which probably means adornment or scenery used for ballet dance, ancient form modern 'yātrā', bamboo-tricks or acrobatic feats by *Caṇḍālas* (*caṇḍālavamṣa-dhopanam*, comy. *velum ussā petvā kīlanti*), fights of animals and birds like elephants, horses, buffaloes, bulls, goats, rams, cocks, quails; fight with sticks (*daṇḍa-yuddha*), boxing (*mutthi-yuddha*), wrestling (*nibbuddham*, skt. *niyuddha* = *mallayuddha*), and show-fights, roll-calls of army, manoeuvres and visiting army, (*uyyodhikam balaggaṃ senābyūham anikadassanam*) and that various games, sports and amusements for children and adults (*jūtappamadaṭṭhāna*, skt. *dyūtapramādashāna*) such as games on boards with eight or with ten rows of squares (*aṭṭhapadam*, skt. *aṣṭapada*, *daśapada*), the game played by imagining such boards in the sky (*ākāsam*), "a kind of primitive hop-scotch by keeping going over diagrams drawn on the ground so that one step only where one ought to go" similar to Bengali 'parakhelū' (*parihārapatha*), a kind of game played by either removing the pieces or men from a heap with one's nail, or putting them into a heap, in each case without shaking it, he who shakes the heap, loses (*santikam*); various kinds of playing at dice (*khalika*, *akkha*, *pāsaka*), "hitting a short stick with a long one, comy "similar to "lip-cat" or Bengali 'dāṇḍāguli' (*ghaḷikam*), play by "dipping the hand in dye or water and drawing figure on wall, ground, etc."—comy; (*salākahattha*), play by blowing through the toy-pipes made of leaves-comy (*paṇḍacīram*), similar to Bengali "pātār vānshi", ploughing with toy ploughs comy. (*vaṇkakam*), turning summer-saults of Bengali 'dig-bāji' (*mokkhacika*-comy gives details), playing with toy windmills made of palmleaves - comy. cf. Bengali "pharpahri" (*ciṅgulikam*), playing with



IV

measures made of palm-leaves-comy. (pattalhaka = pattanāli), playing with toy (khuddaka) carts or chariots and toy bows-comy. (rathaka, dhanuka), "Guessing at letters traced in the air or play fellow's back"- comy. (akkharikā) which is the evidence for the knowledge of alphabet in ancient India, guessing the play-fellows thought (manasa cintita jānana kīla) - comy. (manesika) and mimicry of deformities i.e. play by showing physical defects of a lame or one-eye blind person-comy. (Yathāvajja).

The next two paragraphs of the 'sīla' section provide us a list of furniture of a rich and aristocratic household in ancient India and a list of articles of luxury used for the purpose of toilet which are as follows :— 'āsandi' i.e. an extra long chair (pamānātikantāsanam-comy.), "pallaṅka" (skt. paryāṅka) i.e. "divans with animal figures carved in the supports", 'gonaka', i.e. coverlets made of goat's hair having very long fleece, 'Cittaka' (citraka), i.e. a counterpane of many colours, "paṭikā" i.e. white woolen blanket or cloth (uṇṇāmayo seta-attharako-comy.), 'paṭalikā' i.e. a woolen coverlet embroidered with flowers, 'tūlikā' i.e. quilt or mattress consisting of layers of grass or wool, 'vikatikā' i.e. a woolen coverlet embroidered with figures of lions, tigers, etc., 'uddalomi, i.e. a woolen coverlet or rug with a fringe at each end, 'ekantalomi', i.e. rug with fringe at one side, 'kaṭṭhissa' i.e. a coverlet embroidered with gems (ratana), koseyya i.e. silk coverlet, 'kuttaka' i.e. a woolen carpet large enough for sixteen dancers-comy. similar to modern 'sātaraṅga, coverlets for sitting on elephant, horse and chariot, rugs made of skins of different kinds of antelope, sauttaracchada i.e. a coverlet with canopy above it similar to modern 'shāmiyānā', and ubhatolohita-kūpadhāna i.e. sofas with red pillows for the head and feet.

Various means of adoration and beautifying the body and also articles of toilet are as follows :— 'ucchādana' i.e. rubbing the limbs with scented powder anointing the body with perfumes, 'parimaddana' i.e. shampooing or massaging the body, 'nahāpana' (skt. snāna) i.e. bathing the body with scents, 'sambāhana' i.e. patting the limbs with clubs (muggarādīhi) after the manner of wrestlers-comy., and the use of morrors (ādāsa), eye-ointment (añjana), garlands, scents and ointments (mālā-gandha-vilepana), face-powder (mukha-cuṇṇa), cosmetics for face (mukhalepana), bracelet (hatthabandha), top-knot of hair (sikhābandha), walking stick (daṇḍa), a tube for pouring drugs (nālīkā), sword (asi), sunshade or umbrella (chatta), decorated slipper (cittupāhana), turban (uṇhīsa), gem (maṇi), fan made of a yak's tail (vālabījani) and long-fringed white cloths (adātāni vatthāni dīghadasāni).

The Sīla section enlightens us about the topics of the public discussion and gossiping which are regarded by the Buddhists as low conversation (teracchāna kathā) and gives vivid description of the manner in which the sophists or controversialists of that time carried on philosophical discussions after indulging in wrangling phrases (viggāhikakathā) as these : "Tales of



kings, of thieves, or war, of battles, talk about food and drinks, clothes and beds, towns and cities, villages, women, gossip at street corners (*visikhā katha*), place whence water is fetched, ghost stories (*pubba-petakathā*), speculations about the creation of the land or sea or about existence and non-existence" and so on.

The section dealing with the 'mahāsīlas' throws much light on the various occupations of the people who earned their livelihood by so called low arts and low means in the eyes of the Buddhists, though some are not so, the majority of the occupations has a bearing upon certain popular sciences, arts and tactics mixed up with superstitious beliefs, which comprise long list of the following : palmistry (*aṅga*), divining by means of omens and signs (*nimittam*), auguries drawn from thunderbolt and other celestial portents (*uppāda*), foretelling by interpreting dreams (*supinam*), fortune-telling from the marks on the body (*lakṣhaṇam*), auguries drawn from the marks of cloth (*mūṣikacchinnam*), different kinds of sacrifices or offerings (*aggihoma-dabbihoma*, etc.) art of prognosticating from the marks on body (*aṅgavijjā*), art of determining a suitable site for a house (*vatthuvijjā*), polity or political science (*khattavijjā* = *nītisattha-comy.*), knowledge of charms for laying demons in cemetery (*sivavijjā*), laying ghosts (*bhūtavijjā*), knowledge of charms to be pronounced when lodging in an earthen house-comy. (*bhūrivijjā*), snake charming (*ahivijjā*), science of poison for curing or giving poison-comy. (*visavijjā*), science of curing scorpion or mouse bite, knowledge birds (*sakuṇavijjā*), divining by appearance and cawing of crows (*vāyasavijjā*), "guessing at ripeness" i.e. foretelling the life period of a man (*pakkajjhānam*), charms to shelter from arrows (*saraparittānam*), understanding the language of creatures (*migacakka*) knowledge of marks (*lakṣhaṇa*) denoting good or bad qualities and the health or luck of their owners : to wit, gems, germents, sticks, different weapons, man, woman, boys, girls, slaves, animals and birds, soothsaying like "the home chiefs will gain victory and the foreign chief suffer defeat" (*abbhantarānam rañṇam jayo bhavissati bāhirānam rañṇam parājayo bhavissati*), astronomical, astrological, geological and climatic forecasting such as, "there will be an eclipses of moon, sun, star (*candaggāho, suriyaggāho nakkhattaggāho*) : there will be a fall of meteors (*ukkāpāto*), there will be a earthquake (*bhūmicālo*), foretelling of abundant rainfall (*subhuttikā*), a good harvest, a pestilence and so on, counting on fingers (*muddā*), counting without using fingers (*gaṇanā*), summing up the large totals (*saṃkhāna*), composing ballads, poetizing (*kāveyyam*), and casuistry, sophistry (*lokāyata*). These facts testify to the development of different branches of science in ancient India.

Further, the occupations concerning social and other rites and functions by means of so called low arts and also medial treatments are as follows: 'āvāhanam vivāhanam', i.e. arranging a lucky day for marriages in which the bride or bridegroom is brought home or sent forth to father-in-law's



VI

house, 'saṃvadanam' i.e. a certain magic with chanting charm in order to bring harmony or peace in fixing a lucky time, 'vivadanam' i.e. some ceremony as above performed in order to make discord or hostility, saṅkīraṇam i.e. fixing a lucky time with charms for collecting or calling in debts, 'Vikīraṇam', i.e. "Charms to bring ill luck to an opponent throwing a dice", 'subhagakarāṇam' i.e. "using charms to make people lucky", 'dubbhagakarāṇam', i.e. to do opposite of the former, 'viruddha-gabbhakarāṇam', i.e. chanting charms to procure abortion, incantations in order to bring on dumbness (jivhānibandhanam), to keep a man's jaw fixed (hanusaṃhanam), to make a man throw up his hands (hatthabhijappana) and bring on deafness (kaṇṇajappana), obtaining oracular answer through magic mirror (ādāsapaṇha). Obtaining answer through a good family (kumāripaṇha), obtaining oracular answer from a god (devapaṇha), worship of the Sun (ādīccupaṭṭhāna), worship of the Great (mahatupaṭṭhāna), bring forth fire from one's mouth by charm (abbhujjālanam), invoking, Siri (Skt. sri), the goddess of luck (sirivhāyana), 'santikammam' i.e. act of appearing the gods, 'paṇidhikammam', i.e. act of payment of a vow to god, 'bhūtakammam' i.e. to utter charms to pacify ghosts 'bhūrikamma' i.e. practices to be observed by one living in bhūrighara or earth-house, 'vassakamma' i.e. causing virility, 'vossakamma' i.e. making a man impotent (vasso ti puriso, vossoti paṇḍako; vossassa vassakarāṇam vassakammam, vassassa vossakarāṇam vossakammam-comy.) 'Vatthukamma', i.e. "act of concerning sites" i.e. preparing ground for building, vatthuparikīraṇam i.e. offerings over the site of house, acamana i.e. ceremonial rinsing of mouth (udakena mukhasiddhikarāṇa), 'nahāpanam' i.e. ceremonial bathing of other people, 'juhanam' i.e. offering sacrifices. This section moreover enumerates various kinds of medical treatment which testify to development of medical science or Āyurveda in ancient India such as 'Vamana', i.e. administering emetic, 'virecana' i.e. administering purgative with twofold action (1) High (uddha) and low (adho), 'sisavirecana', i.e. "purging people to relieve the head (that is by giving drugs to make sneeze), 'kaṇṇatelaṃ' i.e. "oiling people's ears (either to make them grow or to heal sores on them)", 'nettatappana' i.e. satiating or refreshing eyes or soothing them by dropping medicinal oil into them, 'natthukamma' i.e. nose-treatment by the application of medicinal oil, añjan i.e. applying collyrium to the eyes, 'paccañjana' i.e. giving medical ointment for the eyes, 'sālākiya' i.e. practising as an ophthalmologist, 'sallakattiya' i.e. practising as a surgeon, dāraṇatikicchā, i.e. medical treatment for ailing child or practising infant healing, 'mūlabhesajjāṇam anuppādāṇam' i.e. administering roots and drugs and 'osadhīnaṃ paṭimokkha' i.e. applying remedy of medicines previously given.



VII

To these occupations mentioned in the 'Sīla' sections of both the discourses, the *Sāmaññaphala* sutta adds the following persons doing professions such as *hatthārohā* (elephant riders), *assārohā* (horsemen), *rathikā* (charioteers), *dhanuggahā* (archers), *Celakā* (a standard bearers), *Culakā* (camp marshals or adjutants), *piṇḍadāyakā* (soldiers who were in charge of food), *uggā rājaputtā* (high military officers of noble birth), *pakkhandina* (military scouts or onrushers), *mahānāgā* (soldiers brave as great elephants), *surā* (heroes or champions), *cammayodhino* (soldiers in buokskin), *dāsikāputtā* (sons of slaves), *ālārikā* (cooks), *kappakā* (barbars), *nahāpakā* (bath attendants), *sudā* (confectioners), *mālākārā* (garland makers), *rajakā* (washerman), *pesakārā* (weavers), *nalakārā* (basket makers), *kumbhakārā* (potters), *gaṇakā* (arithmeticians) and *muddika* (accountants) and so others.

The *Brahmajāla* Sutta and the *Sāmaññaphala* Sutta both throw also abundant light on the philosophical thoughts and religious beliefs of the people in ancient India before and during the time of Buddha. The *Brahmajāla* Sutta ennumerates and analyses sixty two Non-Buddhist wrong views (*dvāsaṭṭhiyo diṭṭhiyo*) under two categories : (A) *Pubbantakappikā* i.e. those who speculate about the ultimate beginning of the world and soul and hold eighteen views of the five classes of thinkers, namely, *Sassatavādā* (skt. *Śasvatavādins*) i.e. Eternalists who hold the opinion that the soul (*attā*) and the world (*loka*) exist eternally on four grounds, the view-point of the school having resemblance of *Sāṅkhya* philosophy of the Brahmanic systems; *Ekaccasassatavādā* (*Ekatyasāśvatavādins*) i.e. Partial or Semi Eternalists who hold that the soul and the world are eternal in some respects and non-eternal in other respects on four grounds; *Antānantikā* (*Anta + anantika*) i.e. Limitists and un-limitists who hold on four grounds that (i) the world is limited in extent and circular in shape, (ii) the world is unlimited in extent and is without any end, (iii) the world is limited upwards and downwards but unlimited in sideways, (iv) the world is neither limited nor unlimited in any direction; *Amarāvikkhepikā* (skt. *Amaravikṣepikā*) i.e. Eel-wrigglers or evasive disputants (of four kinds) who, when any question put to them, did not give any direct answer but to wriggle like eel fish; the doctrine and method being same as of *Sanjaya Belatthiputta* mentioned in the *Sāmaññaphala* Sutta; *Adhiccasaṃuppannikā* (Skt. *Adhityasaṃutpannikā*) i.e. Fortuitous Originates, who hold on two grounds that the soul and world originate accidentally and fortuitously without any cause, the theory being quite opposite Buddhist theory of *Pratītyasaṃutpāda*, a causal theory of dependent origination and has resemblance of doctrine of the *Lokāyatikas* or *Bārhaspatyas* and *Ajītakasakambalī* and (B) the *Aparāntikas* i.e. those who speculate about the future of soul and the world, hold fortyfour views of five classes of thinkers, namely, (I) *Uddhamāghātanika-saññivādā* (skt. *Urdhamāghātanikasajñivādins*) who believe in the existence of different



VIII

types of conscious soul after death; (2) Uddhamāghātanika asaññivādā who believe in the existence of unconscious soul after death; (3) Uddhāmāghatanika nevasaññi-nāsaññivādā who believe in the existence of neither conscious nor unconscious soul after death; (4) Ucchedavādā i.e. Annihilationists who hold seven different conceptions of soul in a gradual ascending order but the soul, in every case, is believed to become extinct after death; and (5) Dīṭṭhadhammanibbhānavādā (skt. Dr̥ṣṭadharma-nirvāṇavādin) who hold the view that Nirvāṇa is attainable in the present life (dr̥ṣṭadharma).

It is to be noticed that the Brahmajāla Sutta assigns to the recluses (samaṇas) and Brāhmaṇas as general expounders of these views (dīṭṭhis) without mentioning the names of their exponent while the Sāmaññaphala Sutta narrates the names of their exponent while the Sāmaññaphala Sutta narrates the names of the six heretical teachers with their doctrines, namely, doctrine of non-action (akiriya-vāda) of Pūraṇa Kassapa; the doctrine of fatalism (niyatisaṅgati-bhāva) and doctrine of purification through transmigration (saṃsārasuddhi) of Makkhaligosa; theory of annihilation (ucchedavāda) of Ajitakesakambalī; "the matter by expounding something else" (aññaṃ aññaṃ) of Pakudha kaccāyana (in other Pali texts the doctrine is mentioned as akiriya-vāda as also sassatavāda); the doctrine of the four restraints (catuyāmasamvara) or Nigaṇṭha Nātaputta and the doctrine of scepticism or eel wriggling (amarāvikkhepa) of Saṅjaya Belaṭṭhiputta. The Sāmaññaphala sutta, further, in describing the immediate reward or fruit of the life of a recluse (sāmaññaphala), inculcates fourteen stages of Buddhist way of sanctification and spiritual progress to attain emancipation (vimutti).

For writing a long FORWARD to the present monograph entitled A Critical Study of the Brahmajāla and the Sāmaññaphala Suttas by Dr. Bela Bhattacharya, it is only to show their importance as a source of information about life and thought in ancient India and Buddhism as well. Dr. Bhattacharya has made a very comprehensive and elaborate study of these suttas by adding notes and remarks and also citing Pali passages with their English translations whenever necessary. The authoress has spared no pains in collecting required materials and enriching the dissertation by giving a detailed bibliography and indices and thus very useful and essential to students and general readers for the knowledge of Pali and Buddhism.

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PREFACE

The Brahmajāla Sutta and the Sāmaññaphala Sutta are the first two discourses delivered by the Buddha which are said to be recited by Ānand in the First Buddhist Council held in Rajagṛha at Saptaparnī cave in the Vaibhāra hill, the three months after the Mahāparinirvāṇa of the Buddha. These are the most important discourses in the history of ancient Indian Society and religion. Both the Suttas draw a graphic picture on Indian Social, Economic and Cultural life and religious conditions including different theories and dogmas upheld by the renowned teachers. Moreover the Sāmaññaphala Sutta inculcates the Buddhist way of spiritual progress gradually stage after stage, the latter one is better and higher than the stage, the latter one is better and higher than the previous one.

Considering the gravity of the importance I have decided to write a monograph on these Suttas, the critical study of which is necessary for the students. The inquisitive readers in general also will be much benefitted for the knowledge of Ancient Indian philosophical thoughts and social conditions.

Firstly, I remember with great regret to my Late father Bindubhusan Bhattacharya and my beloved mother Srimati Karunamayi Bhattacharya for their sacrifice and help for me from my childhood.

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BELA BHATTACHARYA



CHAPTER—I

BRAHMAJĀLA SUTTA

In the sixth century B. C. India witnessed the origin and growth of Buddhism which became one of the greatest international religions. It is a religion of kindness, humanity and equality. When the religion of the Vedas allowed animal sacrifice to pacify the gods, Buddhism set its face against such sacrifice also carried on a campaign against this practice. The advent of the Buddha is a significant event in Indian history. Buddha is contemporaneous with some of the Upanisadic teachers on the Brahmanical side and with the Jaina religious preachers and other thinkers. The Buddha felt extremely difficult to propagate his new doctrine. The very first Sutta, the Brahmajāla sutta, the "Discourse on the Brahman net" is of the greatest significance not only for the Buddhist religion but also for the whole religious life, thinking in ancient India¹ and the *conception of soul and the world*. The Brahmajāla Sutta² is the first Sutta of the Dīgha Nikāya, vol-1, pp. 1-46 is very important in the religious history of ancient India not to speak of Buddhism. We can divide the term, "Brahmajāla" as 'Brahma'³ and 'jāla'. The term 'Brahma' means perfect and jāla means the 'net'. Combining these two words we can get the term "Perfect Net" which is actually a metaphorical expression. None can escape from the hands of this net. Just like a skilled fisherman casts a fine meshed net in a pond and gradually drag it, at that time he expects that he has caught hold of all sorts of fishes big and small, so, the Brahmajāla Sutta indicates in such a way as to catch hold of all the theories and sixty-two non-Buddhist, wrong views which are divided into two sections — pubbanta (priority) and aparanta (posteriority) prevalent at that time. At the last portion of this Sutta, Lord

1. These are dealt with by Rhys Davids in "Buddhism, American lectures" p. 30 ff. and F.O. Schrader, "Über den Stand der indischen Philosophie zur Zeit Mahāvīras und Buddhas, Strassburg, 1902. p. 8 ff. At the conclusion the sutta calls itself Veyyā karaṇa ("Commentary", exposition"). History of Indian Literature, M. Winternitz, vol-II, Motilal Banarsidass, 1988 p. 36 fn.
2. In Pali Sutta and Suttanta are the same (Suttam eva Suttanto). It means a thread, string, a dialogue, a discourse, a rule, or an aphorism. Certain portions or chapters of the Buddhist scriptures are called suttas. They may be either in verse or in prose and vary in length. A sutta is complete in itself consisting of a connected narrative or a collection of verses on one subject. Some of them are didactic and consist mainly or wholly of a discourse of Buddha in prose or verse. A History of Pali Literature, B. C. Law, Vol. I, p. 81-82.
3. Brahma -1. Brahman (nt.) [cp. Vedic brahman nt. prayer; nom. sg. brahma] 1. the supreme good; as a buddhistic term used in a sense different from the brahmanic (save in controversy with Brahmins); a state like that of Brahmā (or Brahman) A11. 184 brahmappatta). In cpds. brahma. 2. Vedic text, mystic formula, prayer DA. I. 244 (brahmang anāti ti brāhmano). Pali English Dictionary, T.W. Rhys Davids, First Indian Edition 1975. Originally Published in 1921-25 by P.T.S. London. Published by Oriental Books Reprint Corporation, 54 Rani Jhansi Road, New-Delhi, 110055 p. 492.



Buddha told the significance of, the word 'Brahmajāla.' "Just, brethren, as when a skilful fisherman or fisher lad should drag a tiny pool of water with a fine-meshed net he might fairly think : "Whatever fish of size may be in this pond, every one will be in this net; flounder about as they may, they will be included in it, and caught — just so is it with these speculators about the past and the future, in this net flounder as they may, they are included and caught."⁴

(Seyyathā pi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsi vā sukhumacchikena jālena parittam udakadaham otthareyya, tassa evam assa : ye kho keci imasmim udaka-dahe olārikā pāṇā, sabbe te anto-jāli-katā, ettha-sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjantīti : " — evam eva kho bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbanta-kappikā vā aparanta-kappikā vā pubbantā parantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantam ārabha aneka-vihitāni adhvutti-padāni abhivadanti, sabbe te imeh eva dvā-satthiyā vatthūhi anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli katā va ummujjamānā ummujjanti.)⁵ Lord Buddha told also to Ānanda that, you may say another name of this Sutta, Ānanda said to the Blessed One, what name has this exposition of the truth? (Ko nāma ayam, bhante, dhamma-pariyāyo ti?)⁶. This exposition is also called as the 'Net of Advantage' (Attha-jāla), the Net of Truth (Dhamma-jāla), the Supreme Net (Brahma-jāla) the Net of Theories and views (Diṭṭhi-jāla), the Glorious Victory in war (Anuttaro Saṃgāma-Vijayo).

It deals with the rules for the moral conduct in three successive sections of his disciples : Cūla (the concise), majjhima (the medium length), and mahā (elaborate)⁷. The Lord Buddha enumerates in the Sutta all kinds of occupations, entertainments, ways of living and thinking of the Brahmins and the ascetics which are the opposite of the Buddhist monks. There are Brahmins and ascetics who collect riches, those who find pleasure in dances, music performances, dramas and games of all kinds – the student of culture finds here an interesting enumeration of the popular sources of pleasure. Other deals with all possible kinds of luxury, yet others who earn their livelihood through sacrifice, soothsaying and magic. It explains here a list which is highly instructive for the students of ethnology, and lastly many who dedicate themselves to all kinds of speculations on the soul. It explains sixty-two different philosophical views enumerated here. The disciples of

4. Dialogues of the Buddha, Rhys Davids, P.T.S. Page: 54.

5. Dīgha-Nikāya, P.T.S. Vol. 1, pp. 45-46.

6. Dīgha-Nikāya, P.T.S. Vol. 1, p. 46.

7. These terms have been explained by Rhys Davids as (1) short paragraphs on conduct, (2) the longer paragraphs on conduct and (3) long paragraphs on conduct – Dialogues of the Buddha, A History of Pali Literature, B.C. Law. Vol. 1. Page. 82



the Buddha should keep aloof.⁸ The philosophical views are Sassatavāda (eternalism) of the World and the soul, Ekaccasassatavāda (semi-eternalism), Antānantikavāda (extentionism), Amarā-Vikkhepikavāda (doctrine of eel-wrigglers), Adhicca-samuppannikavāda (fortuitous origination), Uddhamāghātanikavāda (condition of soul after death), Ucchedavāda (annihilationism) and Diṭṭha-dhamma-nibbāna-vāda, (the doctrine of happiness in the present life.⁹ The section deals with the various conditions of life, arts, handicrafts, sports, pastimes, different kinds of sacrifices, different occupations of the people, development of astronomy and astrology, arithmetic, accountancy, royal polity, medicine, surgery, architecture, palmistry (aṅgam), divining by means of omens and signs (nimittam), fortune-telling from marks of the body (lakkhanam), counting on the figures (muddā), counting without using the figures (ganaṇā), summing up large totals (saṅkhānam), sophistry (lokāyata), practising as an occultist (sālākiyam), practising as a surgeon (sallakattikam), fixing a lucky day for marriage or giving in marriage (āvāhanam vivāhanam), fixing a lucky time for the conclusion of treaties and for the outbreak of hostilities (saṁvadanaṁ vivadanaṁ), auguries drawn from thunderbolts and other celestial portents (uppādam), prognostication by interpreting dreams (supinaṁ), sacrificing to Agni (aggi-homaṁ), looking at the knuckles (aṅga-vijjā), etc., and after muttering a charm to divine whether a man is well-born or lucky or not, determining a proposed site for a house which would be lucky or not (vatthu-vijjā), advising on customary law (khatta vijjā), laying ghosts (bhūta vijjā), knowledge of the charm to be used when lodging in an earth house (bhuri vijjā), foretelling the number of years that a man has yet to live (pakkhajjhānam), using charms to procure abortion (viruddha-gabbhakaranam), incantations to bring on dumbness (jivhā nittaddanam), keeping a man's jaws fixed by charms (hanusaṁhananam), and fixing on lucky sites for dwellings and consecrating sites (vatthu kamman vatthu parikiraṇam). This sutta discusses two classes of gods, the Khiddā-padosikā and the Manopadosikā. Thus the Buddha says that the Khiddāpadosikā gods spend their time by enjoying sensual pleasures. The world of radiance (ābhassaraloka) discusses in this Suttanta is one of the higher brahmalokas.¹⁰

The very first Brahmajāla Sutta starts with this line, 'Thus have I heard', 'Evaṁ me sutam' which is followed by the description of the occasion when the Lord Buddha with a great company of brethren was going to the high

8. History of Indian Literature, M. Winternitz, Vol. II. Motilal Banarsidas, 1988. p. 36

9. Among the Jainas, there are similar schools of thought, e.g. Ātmaśāsthavādins, Tājīvatāccharavādins, Nāstikavādins, Sunnyavādins, Sātavādins and Ājivikas, besides the Kiriāvādins, the Akriyāvādins, the Ajñānavādins, and the Vinayavādins. Vide Dr. Barua's Pre-Buddhist Indian Philosophy, pp. 282 foll. 295, 303, 306, 318 foll. 332 foll. A History of Pali literature, B.C. Law, Vol.-I, p. 82 fn.

10. A History of Pali literature, B.C. Law, Vol. -I, p. 82-83.



Road between Rājagaha and Nalanda and Suppiya and Brahmadaṭṭa. Once upon a time The Blessed One was going the high road between Rājagaha and Nālandā¹¹ with five hundred brethren. Suppiya¹² the mendicant was going with his disciple the youth Brahmadaṭṭa along the high road between Rājagaha and Nalanda. Suppiya was speaking ill of the Buddha the Dhamma and the Saṃgha (Buddhassa avaṇṇaṃ bhāsati, Dhammassa avaṇṇaṃ bhāsati saṃghassa avaṇṇaṃ bhāsati). But Brahmadaṭṭa¹³ his pupil praised of the Buddha Dhamma and Saṃgha (Buddhassa Vaṇṇaṃ bhāsati Dhammassa vaṇṇaṃ bhāsati Saṃghassa vaṇṇaṃ bhāsati). Thus they (teacher and pupil) were going step by step behind the Blessed One and his five hundred disciples. The Blessed One put up at the royal rest-house in the Ambalatthikā¹⁴ pleasure to pass the night. There at the rest-house, these two carried on the same discussion as before. Again Suppiya spoke ill of the Buddha and while Brahmadaṭṭa opposed him. At dawn a number of the brethren assembled, as they rose up, in the pavilion, and this was the trend of the talk that sprang up among them, as they were seated there. "How wonderful a thing is it, brethren and how strange that the Blessed One, he who knows and sees, the Arahāt, the Buddha Supreme, should so clearly have perceived how various are the inclinations of men."¹⁵ (Acchariyaṃ āvuso abhutaṃ āvuso yāvañ c'idaṃ tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena sattānaṃ nānādhimuttikatā suppaṭi veditā.)¹⁶ Now the Blessed One realized all the things, went to the pavilion and took his seat on the mat spread out for him, sat down and told that what was the subject of their discussion and they told him all. Hearing all the matters Lord

11. Nālandā was about seven miles north of Rājagaha, the capital of Magadha, the modern Rajgir. Nālandā was the seat of the famous Buddhist University.
12. Suppiya was a follower of the celebrated teacher Saṅghaya Belaṭṭhiputta (DA, i, 35). He was a Paribbājaka. He was a teacher of Brahmadaṭṭa. He discussed in the Ambalatthika park to the east of the Lohapāsāda between Rājagaha and Nālandā regarding the virtues of the Buddha, his Dhamma and his Saṃgha which is preached in this Brahmajāla Sutta.
13. Pupil of the Paribbājaka Suppiya. A conversation between these two led to the preaching of the Brahmajāla Sutta (Dīgha Nikāya, Vol-1, p. 1).
14. Ambalatthikā, 'the mango sapling'. It was, says Buddhaghosa (pp. 41, 42), a well-watered and shady park so called from a mango sapling by the gateway. It was surrounded with a rampart, and had in it a rest-house adorned with paintings for the king's amusement. There was another garden so named at Anurādhapura in Ceylon, to the east of the Brazen Palace (Sum. I, 131). This was so named no doubt, after the other which was famous as the scene of the 'Exhortation to Rahula starting with falsehood', mentioned in Asoka's Bhābru Edict. Dialogues of the Buddha, Rhys Davids, p. 2 fn. "musā-vādaṃ adhigicaya bhagavatā Budhena bhāsita etāni bhaṃte dhammapaliyāyāni ichami" Bhabru Edict.
Inscriptions of Asoka by B. M. Barua Edt by B. N. Choudhury, p. 115.
15. Dialogues of the Buddha, Rhys Davids, p. 2.
16. Dīgha Nikāya, P.T.S. Vol. 1, p. 2.



Buddha told them that if outsiders speak against him or against the Doctrine or against the Order, they should not bear malice or suffer heart-burning, or feel illwill. If they feel angry at that and displeased they will not be able to judge their speech. When outsiders speak in praise of Him, or of the Doctrine or of the Order, they should accept what is right to be the fact saying : "For this or that reason this is the fact, that is so, such a thing is found among us is in us"¹⁷ (Iti p'etam bhūtam, iti p'etam taccham, atthi c'etam amhesu, samvijjati ca pan' etam amhesūti)¹⁸ when an unconverted man speaks of the praise of the Lord, he speaks of moralities (Sīlas).

This Sutta is very important for valuable information about the mode of life and culture in ancient India. It explains the Sīlas or moral precepts in three successive sections. The cūla sīla section gives us an interesting list of morality putting away the killing of living things (pāṇātipātāṃ pahāya), putting away of what has not been given (Adinnādānaṃ pahāya), putting away unchastity (Abrahmacariyaṃ pahāya), putting away lying words (Musā-vādaṃ), putting away slander (pisunā vācaṃ pahāya), putting away rudeness (Pharusā-vācaṃ pahāya), putting away frivolous talk (samphappalāpaṃ pahāya). The cūla-sīla shows us aloof from causing injury to seeds or plants (Bījagāma-bhūtagāma samārambhā pativirato). This section tells us that Buddha takes but one meal a day not eating at night, refraining from food after hours after (midday). (Eka-bhattiko samaṇo gotama rattuparato, vikāla bhojanā pativirato samaṇo gotamo)¹⁹, samaṇo gotamo refrains from being a spectator at shows at fairs, with nautch dances, singing and music. (Nacca-gīta vādita-visuka-dassanā pativirato samaṇo gotama). He abstains from wearing, adorning or ornamenting himself with garlands, scents and unguents. (Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatthānā pativirato samaṇo gotamo.)²⁰ Samaṇo gotama abstains from the use of large and lofty beds. ("uccāsayaṇa-mahāsayaṇā pativirato Samaṇo gotamo")²¹ He abstains from accepting silver or gold (Jātarūpa-rajata-paṭiggahaṇā pativirato....). He abstains from accepting uncooked grain. (Āmaka-dhañña paṭiggahaṇā pativirato). He abstains from accepting raw meat (Āmaka-maṃsa paṭiggahaṇā pativirato). He abstains from accepting women or girls. (Itthi-kumārīka-paṭiggahaṇā pativirato). He abstains from accepting bondmen or bondwomen. (Dāsi-dāsa-paṭiggahaṇā pativirato). He abstains from accepting sheep or goats. (Aj-eḷaka-paṭiggahaṇā pativirato....). He abstains from accepting fowls or swine. (Kukkuṭa-sūkara-paṭiggahaṇā pativirato.....). He abstains from accepting elephants, cattle, horses and mares.

17. Dialogues of the Buddha, Rhys Davids, p. 3.

18. Dīgha Nikāya, P.T.S. Vol. 1, p. 3.

19. Dīgha Nikāya, P.T.S. Vol. 1, p. 5.

20. Dīgha Nikāya, P.T.S. Vol. 1, p. 5.

21. Dīgha Nikāya, P.T.S. Vol. 1, p. 5.



(*Hatthi-gavāssa-vaḷavā paṭiggahaṇā paṭivirato.....*). He abstains from accepting cultivated fields or waste. (*Khetta-vatthu paṭiggahaṇā paṭivirato.....*). He abstains from the acting as a go-between or messenger. (*Dūteyya-paṇa gamanānuyogā paṭivirato.....*). He abstains from buying and selling (*Kaya-vikkayā paṭivirato.....*). He abstains from cheating with scales or bronzes²² or measures. (*Tulākūṭa-kaṇsakūṭa-mānakūṭa paṭivirato....*). He abstains from the crooked ways of bribery, cheating and fraud. (*Ukkotana-vañcana-nikatisāci-yogā paṭivirato.....*). He abstains from maiming, murder, putting in bonds, highway robbery, dacoity, and violence. (*Chedana-vadha-bandhana viparāmosa-ālopa sahasākārā-paṭivirato.....*)". These are the things, brethren, an unconverted man speaks in praise of the Lord. (*Iti vā hī bhikkhave puthujjano (Tathāgatassa vaṇṇam vadamāno vadeyya)*). Thus *cūla-sīla* tells us about the conduct of life in ancient India.

The *majjhima sīla* section throws light on various conditions of life. Here we are given an enumeration of the five varieties of plants. "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the injury of seedlings and growing plants whether propagated from roots or cuttings or joints or buddings or seed²³ Gotama the recluse holds aloof from such injury to seedlings and growing plants"²⁴ (*bījaṃ phalu-bījaṃ agga-bījaṃ bīja bījaṃ eva pañcamam-iti evarūpā. bījagāma bhutagāma samārambhā pativirato.....*). This section refers to the Buddha's abstinence from the storage of food stuffs, stores, to wit of foods, (*annasannidhiṃ*), drinks (*pāna sannidhiṃ*), clothing (*vattha-sannidhiṃ*), equipages (*Yāna-sannidhiṃ*), bedding (*sayana-sannidhiṃ*), perfumes (*gandha-sannidhiṃ*), and curry-stuffs²⁵ (*āmisa-sannidhiṃ*). Gotama keeps aloof from such use of things stored up.

22. Kamsa-Kūla. The context suggests that Kamsa (bronze) may here refer to coins, just as we say in English 'a copper', and the word is actually so used in the 11th and 12th *Bhikkhunī Nissaggiya Rules* — the oldest reference in Indian books to coins. The most ancient coins, which were of private (not state) coinage, were either of bronze or gold. Buddhaghosa explains the expression here used as meaning of passing off of bronze vessels as gold. Gogerly translates 'weights'. Childers sub voce has 'counterfeit metal', and Neumann has 'Maass'. Buddhaghosa is obliged to take kamsa in the meaning of 'gold pot', which seems very forced, and there is no authority for Kamsa meaning either weight or mass. On the whole the coin explanation seems to me to be the simplest. *Dialogues of the Buddha*, Rhys Davids, p. 6 foot note.
23. Buddhaghosa gives examples of each of these five classes of the vegetables kingdom without explaining the terms. But it is only the fourth which is doubtful. It may mean 'graftings', if the art of grafting was then known in the Ganges Valley. *Dialogues of the Buddha*, Rhys Davids, page 6 footnote.
24. *Dialogues of the Buddha*, Rhys Davids, p. 6-7.
25. *āmisa*. Buddhaghosa (page - 83) gives a long list of curry-stuffs included under this term. If he is right then Gogerly's 'raw grain' is too limited a translation, and Neumann's all sorts of articles to use too extensive. In its secondary meaning the word means something nice, a relish, a dainty. *Dialogues of the Buddha*, Rhys Davids, page 7 footnote, 1.

Some recluses and Brahmans enjoy on food provided by the faithful, (saddhā-deyyāni bhojanāni), continue addicted to visiting shows (visūkadassanam),²⁶ as for example : Nautch dances-nakkam,²⁷ (Pali naccam), sing of songs (gītam), instrumental music (vāditam), shows at fair (pekkham),²⁸ Thus Majjhima Sīla gives us some amusements from which Lord Buddha kept aloof himself but these were in Vogue in ancient India.

26. This word has only been found elsewhere in the phrase ditti-visukam, the puppet shows of heresy' (Majjhima I. pp. 8, 486; and Serissaka Vimāna LXXXIV, 26) The Sinhalese renders it Wiparita darsana. Dialogues of the Buddha, Rhys Davids, page-7. fn. 2.
27. Dancing cannot mean here a dancing in which the persons referred to took part. It must be ballet or nautch dancing.
28. Literally 'shows'. This word only found here, has always been rendered 'theatrical representations', though first translated it so in his Sinhalese Dictionary, p. 665, and he was followed by Gogerly, Burnouf, myself (in 'Buddhist Suttas, p. 192), and Dr. Neumann (p. 69), and Weber (Indian Literature, pp. 199, 319) seems to approve this. But it is most unlikely that the theatre was already known in the fifth century B.C. And Buddhaghosa explains it, quite simply, as nata-samaggā. Now samaggo is a very interesting old word (at least in its Pāli form). The Sanskrit samagya, according to the Petersburg Dictionary, has only been found in modern dictionaries. The Pāli occurs in other old text such as Vinaya II. 107; IV. 267 (both times in the very same context as it does here); ibid. II. 150; IV. 85; Sigālovāda Sutta, p. 300; and it is undoubtedly the same word as samāja in the first of the fourteen Edicts of Asoka. "Bahukam hi dosam samājamhī pasati Devānampriyo Priyadasi-Girner" Inscriptions of Asoka by B. M. Barua. Edited by B. N. Choudhury. Page 2.

In the Sigālovāda there are said to be six dangers at such a samaggo; to wit, dancing, singing, music, recitations, conjuring-tricks, and acrobatic shows. And in the Vinaya passages we learn that at a samaggo not only amusements but also food was provided; that high officials were invited and had special seats; and that it took place at the top of a hill. This last detail of 'high places' (that is sacred places) points to a religious motive as under lying the whole procedure. The root ag (ayw, ago, whence our 'act') belongs to the stock of common Aryan roots, and means carrying on. What was the meaning of this 'carrying on together'? Who were the people who took part? Were they confined to one village? Or have we here a survival from old exogamic communistic dancings together? Later the word means simply 'fair', as at Jātaka III, 541 :

'Many the bout I have played with quarterstaves at the fair', with which Jātaka I, 394 may be compared. And it is no doubt this side of the festival which is here in the mind of the author; but 'fair' is nevertheless a very inadequate rendering. The Sinhalese has 'rapid, movement in dance-figures' (ranga-mandalu). Dialogues of the Buddha, Rhys Davids, page. 7-8. "Samāja : The same as Pāli samajja, which is a phonetic equivalent of samajya or samadya Pāṇini in his Sūtra, iii. 3. 69 : sam udor ajah pasuṣu, contemplates a distinction between samaja and samāja, the former being applicable to an aggregation of animals, and the latter, to a congregation of men. Paśūnām samajo anyesām samājo 'the sadharminām (Amarakosa. Simhādivarga). The word samāja is paraphrased by nikāyah, meaning gathering, meeting (Amarakosa-Tikā). (In R.E.I. samāja is associated with yajña, which is a religious function; in the Hātigumphā inscription, with usava (utsava), which means 'a festive occasion', or festivity). It was by the two-fold means, namely, the display of darpa (contest), nritya (dances), gīta (songs) and vādita (instrumental music), and the organisation of usava (festive occasions), and samāja popular gatherings that Kharavela sought to exhilarate the citizens of the Kalinga capital as joy celebration of success in his first military campaign. Thus it is opined in the Rāmāyaṇa : Utsavas ca samājas ca vardhante rāṣṭravardhanam. "The festivity



As for example dances (nacca), songs (gītam), music (vāditam), fairs (pekkham), ballad recitations (akkhānam)²⁹, hand music (pānissaram)³⁰, the chanting of bards (vetālam)³¹, tam-tam playing (kumbhathūnam)³², fairy scenes (Sobhanagarakam)³³, acrobatic feats by Kaṇḍālas (Caṇḍālam vaṇsam dhopanam)³⁴, combat of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails (hatthi, assa, maluisa, usabha, aja, menḍaka, kukkuta, vattaka yuddham). Bouts at quarter staff³⁵ (daṇḍa yuddha) boxing wrestling (muṭṭhi-yuddham nibbuddham)³⁶, Sham-fights, roll-calls, manoeuvres,

and popular gathering increase the popularity of the state." (The Arthaśāstra, (I, 21, 18), too, recommends the organisation of yātrā, samāja, utsava and pravahana. According to the Commentary, yātrā devatānām, samājo loka-samudayah utsavaḥ Indraavasastotsa-vādih pravahanam udyānabhojanādi. The inseparable association of samāja with utsava is equally borne out by the Jātaka, II, p. 13. Ussava ghoṣite mahāsamajjam ahoṣi, "the festive occasion (holiday) having been announced, there was a large popular gathering." "On Samāja, Dr. D. R. Bhandarkar, J. B. Br. A. S., XXI, p. 395f., I.A., 1913, p. 255.; N. G. Majumdar, I.A., 1918, p. 221f.; F. W. Thomas, J. R. A. S., 1914, p. 396f.; Ray Chaudhuri, Political History, 4th Ed., p. 276f. Inscriptions of Asoka, B. M. Barua, Edt. by B. N. Choudhury. Page. 47-49.

29. These ballad recitations in prose and verse combined were the source from which epic poetry was afterwards gradually developed. Buddhaghosa has no explanation of the word, but gives as examples the Bhārata and the Rāmāyana. The negative anakkhānam occurs Majjhima, I, 503.
30. Buddhaghosa explains this as 'playing on cymbals'; and adds that it is also called pānitālam. The word is only found here and at Jātaka V, 506, and means literally 'hand-sounds'.
31. Buddhaghosa says, 'deep music, but some say raising dead bodies to life by spells'. The word is derived from Vittāla. This would bring the word into connection, with the Sanskrit vaitālīka, 'royal bard'. The other explanation connects the word with Vetāla, 'a demon' supposed to play pranks (as in the stories of the Vetāla-pañka-Vimsati) by reanimating corpses. Dr. Neumann adopts it. But it does not agree so well with the context; and it seems scarcely justifiable to see, in this ancient list, a reference to beliefs which can only be traced in literature more than a thousand years later. Dialogues of the Buddha. Rhys Davids, page - 8 fn.
32. This word means a sort of music (Jātaka - IV, 285 Kumbhathūnikā are mentioned in connection with dancers, acrobats, and hired mourners. The Sinhalese has 'striking a drum big enough to hold sixteen gallons.'
33. Buddhaghosa seems to understand by this term (literally of Sobha city') the adornments or scenery used for a ballet dance. (Paṭibhāna-Kittam at Vinaya II, 151; IV, 61, 298, 358; Sum I, 42 is the nude in art.) Weber has pointed out (indische Studien, II, 38; iii, 153) that Sobha is a city of the Gandharvas, fairies much given to music and love-making. It is quite likely that the name of a frequently used scene for a ballet became a proverbial phrase for all such scenery. But the Sinhalese has 'pouring water over the heads of dancers, or nude paintings.'
34. Buddhaghosa takes these three words separately, and so do all the MSS. of the text and the Sinhalese version.
35. Jātaka III, 541.
36. Nibbuddham. The verbal form nibbugghati occurs in the list at Vinaya III, 180 (repeated at II, 10).



reviews³⁷ (*uyyodhikaṃ balaggamaṃ senābyuham anika-dassanaṃ*). We have also got an interesting list of country-games, sports and recreations³⁸ in illustration of the term *jutapamādatthāna*. The list includes *aṭṭhapada*, *dasapada* games on boards with eight or ten rows of squares.³⁹ It also means game on chess. Some recluses and Brahmans enjoys food provided by the faithful, continue addicted to games. The games played by imagining such boards in the air⁴⁰ (*ākāsaṃ*), diagrams drawn on the ground so that one steps only where one ought to go⁴¹ (*parihāra patham*) men from a heap with one's nail, or putting them into a heap, in each case without shaking it. He who shakes the heap loses, (*Santikā*)⁴², throwing dice (*Khalikā*),⁴³ hitting a short stick with a long one (*ghatikā*)⁴⁴ "Dipping the hand with the fingers stretched out in lac, or red dye, or flour-water, and striking the wet hand on the ground or on a wall, calling out 'what shall it be? and showing the form required elephants, horses"⁴⁵ (*salāka-hattham*). Some recluses and Brāhmaṇas enjoys games with balls (*akkham*), blowing through toy pipes made of leaves (*paṅgacīram*), ploughing with toy ploughs (*vaṅkakam*), turning summer-saults (*mokkhacikam*), playing with toy windmills made of palm leaves (*ciṅgulikam*), playing with toy measures made of palm-leaves (*pattālhakam*), playing with toy carts or toy bows (*rathakam-dhanukam*), guessing at letters (*akkharikam*)⁴⁶ traced in the air, or on a play-fellow's back, guessing the play-fellow's thoughts (*manesikam*), mimicry of deformities (*yathā-vajjam*). These are the sports and games included in the *Majjhima Sīla* in the *Brahmajāla Sutta* of the *Dīgha nikāya*.

37. All these recur in the introductory story to the *Pācittiya* (*Vinaya IV*, 107). On the last compare *Buddhaghosa* on *Mahāvagga V*, 1, 29.

38. All these terms recur at *Vinaya III*, 180 (repeated at II, 10).

39. Chess played originally on a board of eight times ten squares was afterwards played on one of eight times eight squares. Our text cannot be taken as evidence of real chess in the fifth century B.C., but it certainly refers to games from which it and draughts must have been developed. The Sinhalese *Sanna* says that each of these games was played with dice and pieces such as kings and so on. *Dialogues of the Buddha*. Rhys Davids. Page. 9-10 fn.

40. *Ākāsaṃ*. How very like blindfold chess!

41. A kind of primitive 'hop-scotch'. The Sinhalese says the steps must be made hopping.

42. *Spellicans*, pure and simple.

43. *Khalikā*. Unfortunately the method of playing is not stated. Compare Eggeling's note as in his *Satapatha-Brāhmaṇa III*, 106, 7. In the gambling-scene on the *Bharhut Tope* (*Cunningham*, Pl. XLV, No. 9), there is a board marked out on the stone of six times five squares (not six by six), and six little cubes with marks on the sides visible lie on the stone outside the board.

44. Something like 'tip-cat'. *Simkelimaya* in Sinhalese.

45. *Dialogues of the Buddha*. Rhys Davids. page. 10.

46. It is important evidence for the date at which writing was known in India that such a game should be known in the 5th cent. B.C.



We have got a picture of furniture of a rich-house-hold of ancient India in giving us an idea of what was precisely signified by the two terms, *uccāsayana* and *mahāsayana*. In this *sīla* (*majjhima*) we have got a list of articles of luxury used for the purpose of toilets. Some recluses and *Brāhmaṇas* describes in this *sīla* that moveable settees, high, and six feet long *āsandi*⁴⁷, divans with animal figures carved on the supports (*pallaṅkaṃ*),⁴⁸ Goats hair cover lets with very long fleece (*gonakaṃ*)⁴⁹, patchwork counterpanes of many colours (*cittakaṃ*), white blankets (*paṭikaṃ*), woollen coverlets embroidered with flowers (*paṭalikaṃ*), quilts stuffed with cotton wool (*tūlikaṃ*), coverlets embroidered with figures of lions, tigers etc. (*Vikatikaṃ*), rugs with fur on both sides (*Udda-lomim*), rugs with on one side (*Ekantalomim*), coverlets embroidered with gems (*Kaṭṭhissam*), silk coverlets (*Koseyyam*), carpets large enough for sixteen dancers (*Kuttakaṃ*), elephant, horse and chariot rugs (*Kuttakaṃ hatthaththaram* *assaththaram* *rathaththaram*), rugs of antelope skins sewn together (*ajina-ppavenim*), rugs of skins of the plantain antelope (*kadali-miga-pavara paccattharaṇaṇī*), carpets with awnings above them (*Sa-uttara-cchadam*), sofas with red pillows for the head and feet. (*Ubhato-lohitakūpadhānam*).

47. *Āsandi*. Buddhaghosa merely says 'a seat beyond the allowed measure', but that must refer to height, as the only rule as to measure in seats is the 87th *Pāṭikīya* in which the height of beds or chairs is limited to eight 'great' inches (probably about eighteen inches). The Sinhalese *Sanna* adds 'a long chair for supporting the whole body. At *Jat.* I, 208 a man lies down on an *āsandi* so as to be able to look up and watch the stars. At *Dīgha* I, 55 = *Majjhima*, I, 515 = *Saṃyutta* III, 307 (where the reading must be corrected), the *āsandi* is used as a bier. The *āsandi* is selected as the right sort of seat for the king in both the *Vājapeya* and *Inauguration* ceremonies because of its height (*Eggeling*, *Sat. Brah.* III, 35, 105). It is there said to be made of common sorts of wood, and perforated: which probably means that the frame was of wood and the seat was of interlaced cane or wickerwork. The diminutive *āsandiko*, with short legs and made square (for sitting, not lying on), is allowed in the Buddhist Order by *Vinaya* II, 149. And even the *Āsandi* is allowed, if the tall legs be cut down, by *Vinaya* II, 169, 170 (where the reading *khinditvā* seems preferable, and is read in the quotation at *Sum.* I, 88). The renderings 'large, cushion' at 'Vinaya Texts, II, 27 and 'stuffed Couch' at III, 209 must be accordingly corrected. Gogerly translates 'large couch, Burnouf 'une chaise longue, and Neumann bequeme *Le hinstuhl*'. *Dialogues of the Buddha*, Rhys Davids, Page 11, fn. 4.
48. *Pallaṅka*. It is noteworthy that, in spite of the use of a divan with animals carved on its supports being here objected to, it is precisely the sort of seat on which the Buddha himself, or Buddhist personages of distinction, are often, in later sculptures, represented as sitting. (*Grunwedel*, 'Buddhistische Kunst, pp. 111, 124, 137; *Mitra*, 'Budh Gaya, Plates XI, XX). At *Mahavamsa* 25 *Sihāsana* and *pallaṅka* are used of the same seat (Asoka's throne), and *sihāsana* is used of *Duttha Gamini's* throne. But the Lion throne of *Nissanka Malla*, found at *Pollonnaruwa*, is not a *pallaṅka*, but an actual stone lion, larger than life size ('*Indian Antiquary*', Vol. I, p. 135. Compare the similar seat in *Grunwedel*, p. 95). *Dialogues of the Buddha*, Rhys Davids, Page 11-12, fn. 5.
49. The words from *gonako* down to *Kaṭṭhissam* inclusive, and also *Kuttukam*, are found only in this list, and Buddhaghosa seems to be uncertain as to the exact meaning of some of them.



Lord Buddha abstained from such high and low seat. Men in the world praised Buddha in this way. Toilets are used in this *sīla* as mentioned before e.g. rubbing in Scented powders on one's body (*ucchādanam parimaddanam*), shampooing it (*mahāpanam*), bathing it. "Patting the limbs with clubs after the manner of wrestlers."⁵⁰ The use of mirrors, eye-ointments, garlands, rouge cosmetics, bracelets, necklaces, walking-sticks, reed cases for drugs, rapiers, sunshades, embroidered slippers, turbans, diadems, whisks of the yak's tail and long-fringed white robes (*ādāsam añjanam mālā-vilepanam mukkhā-cuṇṇakam mukkhālepanam hattha-bandham sikhābandham daṇḍakam nālikam khaggam chattam citrupāhanam unḥīsam maṇim valā-vījanim odā tāni vatthāni dīgha-dasāni*) also used in this *majjhima Sīla*.⁵¹ Gotama the recluse keeps aloof from such means of decorating and beautifying the person. According to Rhys Davids this is not quite accurate. Out of the twenty items here mentioned, three (shampooing, bathing and the use of sunshades) were allowed in the Order, and practised by Gotama himself. Bathrooms and halls attached to them, are permitted by 'Vinaya Texts', III 189; shampooing by Vinaya Texts III, 68, 297. The use of sunshades is permitted by Vinaya Text, III, 132-3, and is referred to Vinaya III, 88, 274. Dialogues of the Buddha, Page-13.

This *majjhima Sīla* section also gives a list of low-talks or gossips (*tiracchānakathā*), and a vivid description of the manner in which the sophists or controversialists of that time carried on philosophical discussions after indulging in wrangling phrases (*Viggāhika*). Some recluses and *Brāhmaṇas* live on food provided by the faithful, continue addicted to such low conversation as for example, tales of kings (*rāja kathā*), of robbers (*cora-katham*), ministers of state (*mahāmatta katham*), tales of war (*senā-katham*), of terrors (*bhaya-katham*), of battles (*yuddha-katham*), talk about foods (*anna-katham*) drinks (*pāna-katham*), clothes (*vattha-katham*), beds (*sayana-katham*), garlands (*mālā-katham*), perfumes (*gandha-katham*), talks about relationship (*ñāti-katham*), equipages (*yāna-katham*), villages (*gāma-katham*), town (*nigamakatham*), cities (*nagara-katham*), countries (*janapada katham*), tales about women (*itthi-katham*), about heros (*purisa-katham*), gossip at street corners⁵² (*sūra-katham visikhā katham*), places from where water is fetched (*kumbatthāna-katham*), ghost stories (*peta-katham*), desultory talk (*nānatta-katham*), speculation about the creation of the land or sea (*lokakkhā yikam samuddakkhāyikam*); or about existence and non-existence (*itibhavā bhava-katham*). Gotama the recluse holds aloof from such low conversation.

50. *Sambāhanam*. It is the rubbing of limbs with flat pieces of wood.

51. *Dīgha-Nikāya*, P.T.S. Vol. 1, Page 7.

52. *Buddhaghosa* takes this word (literally street-talk) in the sense of talk about streets, whether ill or well situate, and whether the inhabitants are bold or poor etc.



Some recluses and Brāhmaṇas continue wrangling phrases about the doctrine and discipline, (dhamma-vinayam). Some recluses and Brahmins live "on food provided by the faithful, continue addicted to taking messages, going on errands, and acting as go-betweens; to wit, on kings, ministers of state, kshatriyas, Brāhmaṇas, or young men, saying : Go there, come hither, take this with you, bring that from thence"⁵³ (raññaṃ rājā-mahāmattānaṃ khattiyānaṃ brahmaṇānaṃ gaḥapatikānaṃ kumārānaṃ— 'Idha gaccha, amutrāgaccha, idam hara amutra idam āharāti."⁵⁴ Gotama the recluse keeps aloof from such servile duties. Some recluses and Brāhmaṇas live on food provided by the faithful, are tricksters (Kuhakā), droners out (lapakā), diviners (nemittikā), and exorcists (nippesikā), ever hungering to add gain to gain (lābhena ca labham nijigim-sitāro). Lord Buddha abstains from such deception and patter. Thus we see that the majjhima sīla gives a vivid picture about ancient Indian culture.

The Mahā-sīla portion in this Sutta has a bearing upon certain popular sciences, arts, and tactics mixed up with superstition. The list given includes aṅga or palmistry. It has also a bearing upon the knowledge of signs of bad and good, qualities in certain things of importance and of the marks in them denoting the health or luck of their owners e.g. those of gems, sticks, garments, swords, etc. It throws light on such practices of sooth-sayings and the art of fore-telling certain natural events by means of astronomical and astrological calculation. It has also a bearing on the fore-telling of such events as there will be abundant rain fall. It bears also testimony to the prevalence in the country of practices of such low arts and occultism as āvāhana-vivāhana.

Some recluses and Brahmins live on food provided by the faithful, earn their livelihood by low art, palmistry (angam),⁵⁵ divining by means of omens and signs (nimittam),⁵⁶ auguries drawn from thunder bolts and other celestial portents (uppāda),⁵⁷ prognostication by interpreting dreams (supinam),⁵⁸ fortune-telling from marks on the body (Lakkhanam),⁵⁹ auguries from the

53. Dialogues of the Buddha, Rhys Davids, Page 15.

54. Dīgha-Nikāya, P.T.S. Vol. 1. Page 8.

55. Angam, literally 'limbs'. Buddhaghosa distinguishes this from lakkhanam, and from aṅga-vijjā.

56. Nimittam, literally 'marks' or 'signs'.

57. Uppāda, "the portents of the great ones, thunder bolts falling, and so on says Buddhaghosa.

58. On the theory of dreams compare Mil., pp. 297-301.

59. Lakkhanam. The commentator on this word as used in the very same connection at Jāt. 1, 374 adds that it means also the knowledge of good and bad marks on such persons.



marks on cloth gnawed by mice (*mūśikācchinnaṃ*)⁶⁰ sacrifices of Agni (*aggi-homaṃ*),⁶¹ offering oblations from a spoon (*ḍabbi-hamaṃ*),⁶² making offerings to gods of husks, of the red powder between the grain and the husk, of husked grain ready for boiling of ghee, and of oil, sacrificing by spewing mustard seeds etc. into the fire out of one's mouth, drawing blood from one's right knee as a sacrifice to the gods. (*thusa-homaṃ kaṇa-homaṃ taṇḍula-homaṃ sappihomaṃ tela-homaṃ mukha-homaṃ lohita-homaṃ*). The *Mahāsīla* section describes that looking at the knuckles etc. and after muttering a charm, divining whether a man is well born or lucky or not (*aṅgavijjā*), determining whether the site, for a proposed house or pleasance, is lucky or not (*vatthu vijjā*), advising on customary law (*khatta-vijjā*),⁶³ laying demons in a cemetery (*Siva-vijjā*), laying ghosts (*bhūta-vijjā*), knowledge of the charms to be used when lodging in an earth house (*Bhūri-vijjā*), snake charming (*ahi vijjā*). This section also deals with the poison craft (*visa-vijjā*),⁶⁴ the scorpion craft (*vicchika-vijjā*),⁶⁵ the mouse craft (*mūsika-vijjā*), the bird craft (*sakuna-vijjā*), the crow craft (*vāyasa-vijjā*),⁶⁶ foretelling the number of years that a man has yet to live (*pakkajjhānaṃ*), giving charms to ward off arrows (*saraparittānaṃ*),⁶⁷ the animal wheel (*miga-cakkaṃ*). This *mahā-sīla* describes that types of low arts e.g. gems (*maṇi-lakkhaṇaṃ*), staves (*daṇḍa-lakkhaṇaṃ*); garments (*vattha-lakkhaṇaṃ*), swords (*asi-lakkhaṇaṃ*), arrows (*usu-lakkhaṇaṃ*), bows (*dhanu-lakkhaṇaṃ*), other weapons (*āyudha-lakkhaṇaṃ*), women (*itthi-lakkhaṇaṃ*), men (*purisa-lakkhaṇaṃ*), boys (*kumāra-lakkhaṇaṃ*), girls (*kumārī-lakkhaṇaṃ*), slaves

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60. The allied superstition of thinking it unlucky to wear clothes gnawed by mice is laughed out of court in the *Mangala Jātaka*. No. 87.
61. Telling people that a sacrifice, if offered in a fire of such and such a wood, will have such and such a result.
62. Telling people that an oblation of such and such grains, butter, or so on, poured into the fire-from such and such a sort of spoon, will have such and such result.
63. The Burmese MSS correct the rare *khatta* into the familiar *khetta*. *Khetta-vijjā* indeed occurs at Ud. III, 9, and may just possibly there (in connection with writing, arithmetic, tables, etc.) be correct in the meaning of 'land-surveying, mensuration'. Buddhaghosa, though his explanation is corrupt, evidently understands the phrase in a sense similar to that of *Khatta-dhamma* at Jat. V, 489, 490; Mil. 164 (see also 178); and his gloss *nītisattham* is probably nearer the mark than Saṅkara's (on Khānd. Up. VII, 1, 2), which is *dhanu-veda*. It is the craft of government, then lying in great part in adhering to custom. The Sutta only follows the Upaniṣad in looking at all these crafts as minor matters, but it goes beyond it in looking upon them as a 'low' way, for a Brahman, of gaining a livelihood. *Dialogues of the Buddha*, Rhys Davids, Page, 18. fn 3.
64. Buddhaghosa says curing or giving poison, or poison spells (compare Ath. V. VI, 90, 93, 100).
65. It means simply curing the bites of these creatures.
66. Divining by the appearance and the cawing of crows.
67. Compare the *Ambattha-vijjā* at Sum. 255 and below, p. 96 of the text.



(dāsa-lakkhaṇaṃ), slave girls (dāsi-lakkhaṇaṃ), elephants (hatthi-lakkhaṇaṃ), horses (assa-lakkhaṇaṃ), buffaloes (mahisa-lakkhaṇaṃ), bulls (usabha-lakkhaṇaṃ), oxen (go-lakkhaṇaṃ), goats (aja-lakkhaṇaṃ), sheep (menda-lakkhaṇaṃ), fowls (kukkuṭa-lakkhaṇaṃ), quails (vattaka-lakkhaṇaṃ), iguanas (godhā-lakkhaṇaṃ), earrings (kaṇṇikā-lakkhaṇaṃ), tortoises (kacchapa-lakkhaṇaṃ), and other animals (miga-lakkhaṇaṃ). Lord Buddha keeps aloof from such types of low arts. Lord Buddha says that some recluses and Brahmana live by wrong means such as soothsaying, to the effect that "The chiefs will march out. The chiefs will march back. The home chiefs will attack, and the enemies' retreat. The enemies' chiefs will attack, and ours will retreat. The home chiefs will gain the victory, and the foreign chiefs suffer defeat". Dialogues of the Buddha, Rhys Davids, Page. 20. (Raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati — Abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati — Bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati — Abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati — Bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati — iti imassa jayo bhavissati, imassa parājayo bhavissati).⁶⁸

Lord Buddha says more that some recluses and Brahmanas live by low means (Hīna vijjā) that there will be an eclipse of the moon (canda-ggāho bhavissati), an eclipse of the sun (suriya-ggāho bhavissati), an eclipse of a star (nakkhatta-ggāha bhavissati),⁶⁹ aberration of the sun or the moon (Candimasuriyānaṃ patha-gamaṇaṃ bhavissati), the sun or the moon will return to its usual path (Candima-suriyānaṃ uppatha gamaṇaṃ bhavissati), (aberrations of the stars nakkhattānaṃ patha-gamaṇaṃ bhavissati), the stars will come back to their usual course (nakkhattānaṃ uppatha gamaṇaṃ bhavissati), a fall of meteors will be (ukkā-pāta bhavissati)⁷⁰ a jungle fire will be (disā-daho bhavissati)⁷¹ an earthquake will be (Bhūmi cālo bhavissati), the god will thunder (Deva-dundubhi bhavissati), "rising and setting, clearness and dimness, of the sun or the moon or the stars, or foretelling of each of these fifteen phenomena that they will betoken such and such a result".⁷² (evaṃ-vipākaṃ candima-suriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati).⁷³ Lord Buddha more said in this Sutta in the Mahāsīla that some recluses and Brahmanas live by low arts, such as

68. Dīgha-Nikāya, P.T.S. Vol. 1, Page 9-10.

69. Nakkhatta, translated by Gogerly and Neumann a 'planet'. Buddhaghosa explains it by 'Mars and so on'. This may apply to planets, but also to stars in general, and know no other passage where the meaning of the word is confined to planets. Dialogues of the Buddha, Rhys Davids, Page - 20 fn.

70. ukkā-pāto. See Jāt. 1, 374; Mil. 178.

71. Thunder and lightning, according to Neumann.

72. Dialogues of the Buddha, Rhys Davids, Page. 21

73. Dīgha-Nikāya, P.T.S. Vol. 1, Page 10.



foretelling an abundant rainfall (*subbhuṭṭhikā bhavissati*), a deficient rainfall (*dubbuṭṭhikā*), a good harvest (*subhikkham*), scarcity of food (*dubbhikkham*), tranquillity (*khemam*), disturbances (*bhayam*), pestilence (*rogo*), a healthy season (*ārogyam*), counting on the fingers (*muddā*), counting without using the fingers (*gaṇanā*)⁷⁴, summing up large totals (*saṃkhānam*),⁷⁵ composing ballads, poetizing (*Kāveyyam*), causticity, sophistry (*lokāyatam*).⁷⁶ Some recluses and Brahmans earn by wrong means of livelihood, by low arts, such as — arranging a lucky day for marriages in which the bride or bridegroom is brought home (*āvāhanam*),⁷⁷ arranging a lucky day for marriages in which the bride or bridegroom is sent forth (*vivāhanam*)⁷⁸ fixing a lucky time for the conclusion of treaties of peace (*saṃvadanam*),⁷⁹ a lucky time for the outbreak of hostilities (*vivadanam*), a lucky time for the calling in of debts (*saṃkiranam*) a lucky time for the expenditure of money (*Vikiranam*), using charms to make people lucky (*subhaga-karanam*),⁸⁰ using charms to make people unlucky (*dubbhaga karanam*), using charms to procure abortion (*viruddha-gabbha-karanam*), incantations to bring on dumbness (*jivhā-nittaddanam*), incantations to keep a man's jaws fixed (*hanusaṃphananam*), incantations to make a man throw up his hands (*hatthābhijappanam*), incantations to bring on deafness (*kaṇṇa-jappanam*), obtaining oracular answers by means of the magic mirror (*ādāsa-pañham*),⁸¹ obtaining oracular answers through a girl possessed (*Kumāri pañham*),⁸² obtaining oracular answers from a god (*deva-pañham*), the worship of the Sun (*ādiccupaṭṭhānam*)⁸³, the worship of the Great One (*Mahat-upaṭṭhānam*)⁸⁴.

74. *Gaṇanā*. Buddhaghosa's comment on this is *akkhiddakā gaṇanā*, in contradistinction to the last. It is evidently calculation not broken up by using the fingers, mental arithmetic pure and simple.
75. *Samkhānam*, literally 'counting up'. He who has the faculty of doing this can, on looking at a tree, say how many leaves it has, says Buddhaghosa. But the first words of his comment are doubtful. He may perhaps mean calculating masses by means of the rosary.
76. Usually rendered materialism. But it is quite clear that this meaning is impossible in this connection. *Milinda* 174.
77. Compare the Sinhalese *bīna* marriage in which the bridegroom is brought into the house of the bride's family.
78. Compare the Sinhalese *dīga* marriage in which the bride is sent out to live in the bridegroom's family.
79. *Samvadanam*. According to childers, this is a magic art, following Burnouf who calls it sorcery. Buddhaghosa explains it as astrology.
80. Many such charms are preserved in the *Atharva-veda*.
81. Buddhaghosa says they made a god appear in the mirror and answer questions put. It is a later conception to discard the god, and make the mirror itself give pictures of the hidden events. The mirror is of metal.
82. Through a girl of good family and repute.
83. Such sun-worship is ridiculed in the *Jātaka* of the same name, No. 173.
84. Buddhaghosa explains the Great One as *Mahā Brahmā*.



bringing forth flames from one's mouth (abhujjalam), invoking Siri, the goddess of Luck (Sir'-avhāyana). Gotama Buddha tells us that some recluses and Brahmans earn money by wrong means such as : vowing gifts to a god if a certain benefit be granted (santi-Kamma), paying such vows (paṇidhi-Kamma), repeating charms while lodging in an earth house (bhūri-Kamma), causing virility (Vassa Kamma), making a man impotent (Vossa-Kamma), fixing on lucky sites for dwellings (Vatthu-Kammas), consecrating sites (Vatthu-parikiraṇa), ceremonial rinsings, of the month, ceremonial bathings, offering sacrifices, administering emetics and purgatives purging people to relieve the head⁸⁵ ācamanaṃ mahāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddha-virecanaṃ adho-virecanaṃ sīsa-virecanaṃ⁸⁶. This Mahā sīla deals with oiling people's ears (Kaṇṇatelaṃ), satisfying people's eyes. (netta-tappaṇaṃ), administering drugs through the nose (natthu Kamma), applying collyrium to the eyes (añjanaṃ) giving medical ointment for the eyes (paccañjanaṃ), practising as an oculist (sālākiyaṃ), practising as a surgeon (sallakattikaṃ), practising as a doctor for children (dārakattikicchā), administering roots and drugs (mūlabhesajjāṇaṃ), administering medicines in rotation (anuppādāṇaṃ osadhīṇaṃ paṭimokkha).

Thus we may say that the Brahmajāla Sutta gives us much informations about the mode of life, social, culture and economic condition including different types of professions in ancient India through the cūla, majjhima and mahā-sīla.

During the life-time of the Buddha there were several types of philosophical views in India which were described as wrong views- they are in certain respect different from those preached by the Buddha. In the Brahmajāla Sutta, those views or Diṭṭhis are traditionally known as the sixty-two view points (Dvāsattihiyo diṭṭhiyo) in the Buddhist literature. The aim was to educate the disciples of Buddha in those theological expositions. Of the sixty-two views, the first eighteen refer to the speculation about the past, Pūbbantakappa (skt. Pūrbantakalpika), and the remaining forty-four to those about the future. Aparantakappa (skt. Aparantakalpika). All the wrong views of philosophical speculations originated owing to the ignorance of time pūbbanta (priority) as they deal with the ultimate beginning of the world and the soul and aparanta (posteriority) as they deal with the ultimate end of the world and the soul. These views were considered and criticised by the Buddha. According to the Buddha these are not exactly erroneous or false views, but they are not comprehensive. They are only partial or fragmentary views of truth and reality. So they fall short of perfection and do not gain the ultimate goal or final emancipation.

85. Dialogues of the Buddha, Rhys Davids, Page 25

86. Dīgha-Nikāya, P.T.S. Vol. 1, Page 12.



All of the views described in the Buddhist texts, whether Hīnayānic or Mahāyānic, are wrong (*micchādiṭṭhi*) and are attributed to people's natural inclination of adhering to the heresy of individuality (*sakkāyadiṭṭhi*), consisting in regarding the body or any particular elements of its soul.⁸⁷

Table of 62 diṭṭhis in the Brahmajāla Sutta.

1. Pubbantakappika :—

a) Sassatavāda	—	based on 4 grounds
b) Ekaccasassatavāda	—	based on 4 grounds
c) Antānantikavāda	—	based on 4 grounds
d) Amarāvikkhepikavāda	—	based on 4 grounds
e) Adhiccasamuppannikavāda	—	based on 2 grounds

Total	—	18 diṭṭhis
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2. Aparantakappika :—

f) Uddhamāghatanika		
i) Saññivāda	—	based on 16 grounds
ii) Asaññivāda	—	based on 8 grounds
iii) Nevasaññi-nāsaññivāda	—	based on 8 grounds

32 diṭṭhis

g) Uccedavāda	—	based on 7 grounds
h) Diṭṭhadhammanibbānavāda	—	based on 5 grounds

12 diṭṭhis

Total	—	44 diṭṭhis
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Pubbantakappika = 18 diṭṭhis + Aparantakappika = 44 diṭṭhis
= Total 62 diṭṭhis

Lord Buddha tells in this Sutta that there are other things which are profound (*gambhira*), difficult to realise (*duddasā*), hard to understand (*duranubodhā*) tranquillising (*santā*), sweet (*pañita*), not to be grasped by mere logic (*atakkāvacarā*), subtle (*nipunā*), comprehensible by the wise (*pañḍita-vedanīyā*).⁸⁸ The Buddha realising these dhammas sees them directly.

87. Samyutta, IV, p. 286; also E.J. Thomas, Life of Buddha, p. 202. M. Vr., pp. 340, 361: "Sakkāyadr̥ṣṭyupasaṃmāt sarvadr̥ṣṭyupasaṃmāt; Samyutta, IV, p. 287 : imā diṭṭhiyo sakkāyadiṭṭhiyā satī honti. see also Patis., I, pp. 149-150."

88. The corresponding Sanskrit terms occur at Divyāvadāna, p. 492. No doubt the reading there ought to be *nipuno*.



There are recluses and Brahmanas, who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past and who on eighteen grounds put forward various assertions regarding it.

1. Sassatavāda i.e. Eternalists :

Four kinds of Sassatavāda (those who hold that the self or soul and the Universe are eternal).⁸⁹

Some recluses and Brahmanas are Eternalists (Sassatavāda), they proclaim on four grounds that both the soul and the world are eternal. (eke Samaṇo-brahmaṇā sassatavāda, sassataṃ attānaṃ ca lokaṃ ca paññāpentī catuḥi vatthūhi)⁹⁰

Some people on account of their spiritual advancement develop the power (abhiññā) of remembering their former births (pubbenivāsānussati), up to a certain number. The recluses and Brahmanas by means of ordour, of exertion, of application, of earnestness, of careful thought, he calls to mind his many dwelling-places — “in one birth, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty or a hundred, or a thousand or in several hundreds or thousand or laks of births — “ekam pi jātiṃ dve jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattariṃsaṃ pi jātiyo paññāsaṃ pi jātiyo jāti-sataṃ pi jāti-sahasṃ pi jāti-sata-sahasṃ pi anekāni pi jāti-satāni anekāni pi jāti-sahasāni anekāni pi jāti-sata-sahasāni.”⁹¹ He recalls such “I had such and such a name, was of such and such a lineage — and caste,⁹² lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn in such and such a place under such and such name, in such and such a lineage and caste, living on such and such food, experiencing such and such pains and pleasures, with such and such a span of years. and when I fell from thence I was reborn here”⁹³ (Amutrāsiṃ evaṃ-nāmo evaṃ gotto evaṃ-vanno evaṃ āhāro evaṃ sukho-dukkha-paṭisaṃvedī evaṃ-āyupariyanto. So tato cuto amutra upapādiṃ.”)⁹⁴ They may be divided into three classes in accordance with the number of births that can be remembered by them. “The fourth class refers to those persons who arrive at the conclusion that the world and the soul are eternal by means of logic and reasoning only. In short, the memories of the past and future existences, according to the

89. Cf. Saṃyutta, IV, p. 40 : Atthatta.

90. Dīgha-Nikāya, P.T.S. Vol. 1, Page 13.

91. Dīgha-Nikāya, P.T.S. Vol. 1, Page 13.

92. Vanna, literally, ‘colour’. It is no doubt refers to the cattāro vannā mentioned so often in the Suttas. It is true that these - Khattiyas, Brahmanas, vessas and Suddas — were not castes, but four divisions of the people, each consisting of many subdivisions which afterwards hardened into castes. See J.R.A.S. 1097, pp. 180-190.

93. Dialogues of the Buddha, Rhys Davids. Page 27.

94. Dīgha-Nikāya, P.T.S. Vol. 1, Page 13.

Sutta, make a person a Sassatavādin for he thinks that the world has been rolling on from eternity and will be rolling on for ever and that he will be born again and again".⁹⁵ Lord Buddha tells us in the Brahmajāla soul is eternal and Sutta that the world, giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed, and that though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another yet they are for ever and ever."⁹⁶ (Yathā Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhā yitṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassati-saman ti).⁹⁷ Sassata in the Pali Nikāyas does not bear the metaphysical sense. It is used in the Upaniṣads while speaking of the great Ātman. The Sassatavādins, according to the Nikāya's,⁹⁸ are those who take attā or self as one of the five Khandhas or something apart from them and hold that it continues for ever and without any change. In the Majjhima Nikāya⁹⁹ according to the Sassatavādins, the self (attā) the speaker, feeler, and enjoyer of the fruits of good and evil actions (kamma), is permanent (nicca), fixed (dhuva), eternal (sassata), unchangeable (avipariṇāmadhamma), and is sted-fast like so-called eternal objects, viz., the sun, moon, ocean, earth and mountain. In Buddhism the Kṣanikavāda and the denial of a permanent entity are not prepared to admit that the identical being feels the consequences of his action, which as the Nidāna-saṃyutta asserts, would make them Sassata vadins.¹⁰⁰ Besides this, the Sassatavāda also bears resemblance with the Sāṅkhya school of philosophy. According to this school, there are two ultimate realities which are eternal, the Puruṣa and the Prakṛiti, the former corresponding to Attā and the latter to Loka. The difference is that in the Sāṅkhya there is no God and the primeval Prakṛiti is eternal. The souls have a separate existence of their own and continue to exist for ever in infinite numbers. According to the Sassatavādins, the soul is an active agent while the Puruṣa is eternal, attā of the Sāṅkhya is an inactive onlooker. The active agent being Ahaṅkāra, the principle of individuation, issues out of the Prakṛiti or matter in its primordial form. The eternal Loka of the Sassatavādins is the evolved world in its variety.

95. Early Monastic Buddhism, N. Dutt, Vol. I, Page 49.

Dīgha, III, p. 109-110 : Attitaṃ kho aham addhānaṃ jānāmi, saṃvatti pi loko, anāgaṃ ca kho aham addhānaṃ jānāmi saṃvattissati vā ti.

96. Dialogues of the Buddha, Rhys Davids, Page 28.

97. Dīgha-Nikāya, P.T.S. Vol. I, Page 14.

98. Majjhima, I, pp. 98; 182 IV, p. 400.

99. Majjhima, I, p. 8, Papañcasūdanī, p. 71.

100. Saṃyutta, II, p. 20 : So karoti so paṭisaṃvedayatīti kho kassapa ādito sato sayamkatam dukkhaṃ ti iti vadaṃ sassatam etaṃ pareti.

Cf. M. Vr., p. 344, see infra.

Also Franke, Dīgha (transl.), p. 23.



According to Hindu philosophy the soul is also matter nourished by constant flow of conscious current or 'Caitanyadhar' and the soul is not wholly lost with the destruction of the body. It transmigrates from body to body under different cover in different set up. Death means absence of the soul and complete emancipation of the 'Caitanyadhar'. The Sassatavāda as envisaged in the Brahmajāla Sutta is similar and complementary to the above doctrine.

The first three grounds of the Sassatavāda are really based on yogic exercises and are not comprehensible to layman. The arduous course of meditation practised by a recluse, open out to him the happenings of his previous births. He recalls what was he, where he lived, whether he suffered or enjoyed in his previous births. Thus he comes to know the continuity and eternity of the soul and the world is always transforming. It is a conclusion drawn directly from personal experience and spiritual revelation. The fourth category belongs to the conclusion. It maintains eternity of the soul and the world is based on logical reasoning. Like all other theological controversies it creates a row, and it remains a speculation only. This fourth or last type of Sassatavādins conclude that "Eternal is the soul, and the world, giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed; and these living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."¹⁰¹ The second and the third case they recalls previous births thus calls to mind a longer period up to ten world aeons.¹⁰² (The fourth and the last type of the Sassatavāda's reasons are not available in the text in details)

2. Ekaccasassatavāda :

Four kinds of Ekaccasassatavāda (Partial Eternalists), i.e. those who hold that the self and the universe are eternal in some respects and in some not. According to the first type of Ekaccasassatavāda, there are some recluses and Brahmins who maintain that the world passes away after the lapse of a long period and all beings are reborn into the Ābhassaraloka.

(A) Ābhassarā : According to the cosmogonic speculations of the Buddhists, as also of some of the upaniṣadic teachers,¹⁰³ there were in the beginning no beings and the first to appear were the Ābhassarā gods, capable of taking shape at will,¹⁰⁴ feeding themselves only with joy (pīti).

101. Dialogues of the Buddha, Rhys Davids, Page 29.

102. Saṃvatta-vivattam (rolling up and evolution, from vatt, to turn).

It is the period of the gradual disintegration and conformation of a world. Sumaṅgala Vilasini, I, p. 110 : pakatiyā nibbattasattānaṃ natthitāya suññaṃ. Taitt. up. II, 7; asad va idam agra āsit. Tato vai sad ajāyata. See Brhad up. I, 1-2. Cf the Egg-legend in Chā. up. 19, 1-3. See also RV, X, 129. To this conception, it seems the Chā. Up. (VI, 2, 1) refers in the following words : 'Taddhaika āhur asad evedam agra āsid ekam evā dvitīyam. Tasmād asataḥ saj jāyata iti.

103. Sumaṅgala Vilasini, I, p. 110.

104. Sumaṅgala Vilasini, I, p. 110 : jhānamattena nibbattattā manomayā.

294. 382

B575

TRP 11 2373



self-luminous (sayampabhā), moving about in the sky and getting all that they desired.¹⁰⁵ (Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena yaṃ loko samvattati. Samvattamāno loko yebhuyyena sattā Ābhassara-samvattanikā honti. Te tattha honti manomayā pīti bhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, cīraṃ iḡhaṃ addhānaṃ tiṭṭhanti)¹⁰⁶ "When sooner or later, this world system begins to re-evolve. When this happens the Palace of Brahmā appears, but it is empty. And some being or other, either because his span of years has passed or his merit is exhausted, falls from that world of Radiance, and comes to life in the Palace of Brahmā. And there also he lives made of mind, feeding on joy, radiating light from himself, traversing the air, continuing in glory; and thus does he remain for a long period of time."¹⁰⁷ (Hoti kho so, samayo yaṃ kadāci karahaci dīghassa addhuno accayena yaṃ loko vivattati. Vivattamā ne loka suññaṃ brahma vimānaṃ pātu-bhavati. Ath aññataro satto āyukkhayā vā puññakkhayā vā Ābhassara kāyā cavitvā suññaṃ Brahma-vimānaṃ upapajjati. So tattha hoti manomayo pīti-bhakkho sayam-pabho antalikkhacarā subhaṭṭhāyī, cīraṃ dīghaṃ addhānaṃ tiṭṭhati."¹⁰⁸

After dwelling there so long alone, a dissatisfaction arose within him. He thinks that other beings might come to join him in this place. Other beings fall from the world of Radiance and appear in the Palace of Brahmā as companions to him and in all respects like him.

(Tassa tattha ekakassa dīgha-rattaṃ nibbusittā anabhirati paritassanā uppajjati : "Aho vata aññe pi sattā itthattaṃ āgaccheyyun" ti. Atha aññatare pi sattā āyukkhayā vā puññakkhayā vā Ābhassara kāyā cavitvā Brahmavimānaṃ upapajjanti tassa sattassa saṃvattamā. Te pi tattha honti manomayā pīti-bhakkhā sayam-pabhā antalikkhacarā subhaṭṭhāyino, cīraṃ dīghaṃ addhānaṃ tiṭṭhanti).¹⁰⁹ The one who was first reborn thinks "I am Brahmā, the Great Brahmā, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be."¹¹⁰ (Yo so satto paṭhamam upapanno tassa evaṃ hoti : Ahaṃ asmi Brahmā Mahā-brahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro

105. Dīgha, III, p. 84-5.

106. Dīgha-Nikāya, P.T.S. Vol-1, pp. 17.

107. Dialogues of the Buddha, Rhys Davids, Page. 31.

108. Dīgha Nikaya, P.T.S. Vol. 1, Page 17.

āyukkhayā vā puññakkhayā cf. Gīṭā, IX, 21.

Te taṃ bhuktvā svargalokaṃ viśālaṃ

Kṣiṇe puṇye martyalokaṃ viśanti.

Early Monastic Buddhism, N. Dutt, Vol. 1, page 52.

109. Dīgha-Nikāya, P.T.S. Vol-1, pp. 17-18.

110. Dialogues of the Buddha, Rhys Davids, Page. 31.



Kattā nimmātā settho sañjitā vasi pitā bhūta-bhavyānaṃ Mayā ime sattā nimmitā).¹¹¹ At this the first being thinks that he is the Brahmā, the great Brahmā, other beings are created by him. The other beings who are reborn into this world, think that he must be Brahmā, for, he is born first. He is eternal. He is lord and originator (issaro kattā nimmātā).¹¹² The text says further that in course of time, some of these beings happened to be reborn in the mortal world and through meditation and such other practices could visualize their former existences up to their birth in the Brahma world and gave out the view that Mahābrahmā, who existed when they were first born, is the creator of all beings and is eternal (sassata), who were born after Mahābrahmā were created by him and hence impermanent (asassata). According to Buddhaghosa, the Ābhassaras are so called because radiance spreads from their bodies in all directions, like flames from a torch (daṇḍadīpikāya acciviya etesaṃ sarirato ābhā chijjivā chijjivā patanti viya sarati visarati ti Ābhassarā). Dictionary of Pali Proper names, G.P. Malalasekera, Vol. 1, Page 279-280. "This doctrine naturally reminds us of the Upaniṣadic speculations about the creation of the world by Brahmā the Prajāpati, the Primeval Being, who by reflection produced fire, which (in its turn produced fire), which in its turn produced water, which again produced earth (food or matter). Through these three elements the Primeval Being produced the whole universe. According to the Chāndogya Upaniṣad the created things and beings are mere appearances hence evanescent, while the real, i.e. the eternal things are the Primeval Being and the three above mentioned elements."¹¹³

(B) Khiddāpadosikā : "This class of partial eternalists holds that the Nimmānarati, Paranimmita-vasavatti and such other gods, who are not given to excessive pleasure and enjoyment (khiddā), exist eternally, while others do not. The reason assigned is similar to the previous one, some of these gods were reborn in the mortal world, where through meditation and other practices they remembered their former births up to the Khiddāpadosika-deva stage and not further."¹¹⁴ "Those gods who are not immoral by pleasure are steadfast, immutable, eternal, of a nature that knows no change, and they will remain so for ever and ever. But we who fell from that state,

111. Dīgha-Nikāya, P.T.S. Vol-1, pp. 18.

112. Mahābrahmā is described in the Pali texts as : abhibhū anabhibhūto aññadatthu-daso vasavatti issaro kattā nimmātā settho sañjitā vasi pitā bhūtabhavyānaṃ (the supreme, the unsurpassed, the all-seeing, the mighty, the lord, the creator, the maker, the chief the best, the ruler and the father of all present and future beings. Early Monastic Buddhism, N. Dutt. Vol. 1, page 52, fn. 3.

113. Early Monastic Buddhism, N. Dutt. Page 52-53.

See Ranade, Constructive Survey of Upaniṣadic philosophy, pp. 85-87.

114. Early Monastic Buddhism, N. Dutt. Vol. 1, page 53.



having lost our self-control through being debouched by pleasure - we have come hither as being impermanent mutable, limited in duration of life¹¹⁵

"Ye kho te bhanto devā na Khiddāpadosikā te na ativelam hassa-khiddā-rati-dhamma samā pannā viharanti. Tesam na ativelam hassa khiddā-rati dhamma-samāpannānam viharanti sati na mussati, satiyā asammosā te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāma-dhammā sassati-samam tath'eva ṭhassanti. Ye pana mayam ahumha khiddā-padosikā te mayam ativelam hassa-khiddā-rati dhamma-samāpannā viharimha. Tesam no ativelam hassa-khiddā-rati-dhamma-samāpannānam viharatam sati mussati, satiyā sammosā eva mayam tamhā kāyā cutā aniccā addhuvā appāyukā cavana-dhammā itthattam āgatā it."¹¹⁶

(C) Manopadosika : ¹¹⁷ This class of partial eternalists believe that the Cātummahārājikā gods, who do not bear ill-will towards one another, exist eternally, which those, who are not so, fall from that state and are impermanent. They called up to their existence as Cātummahārājikā gods. They said to himself. "Those gods who are not debouched in mind do not continually burn with envy against each other, so their hearts do not become evil disposed one towards another, nor the bodies feeble and their minds imbecile. Therefore they fall not from that state; they are steadfast, immutable, eternal, of a nature that knows no change and they will remain so for ever and ever. But we were corrupted in mind, being constantly excited by envy against one another. And being thus envious and corrupt our bodies became feeble and our minds imbecile, and we fell from that state, and have come hither as being impermanent, mutable, limited in duration of life."¹¹⁸ (So evam āha : "Ye kho te bhanto devā na Manopadosikā te na ativelam aññamaññam upanijjhāyanti. Te na ativelam aññamaññam upanijjhāyan tā aññamaññamhi cittani nappadūsentī. Te aññamaññam hi apaduttha-cittā akilanta-kāyā akilanta-cittā. Te devā tamhā kāyā na cavanti, nicca dhuvā sassatā avipariṇāma-dhamma sassati-samam tath'eva ṭhassanti. Ye pana mayam ahumha Manopadosikā te mayam ativelam aññamaññam upanijjhāyimha. Te mayam ativelam aññamaññam upanijjhāyantā aññamaññamhi cittāni padūsimha. Te mayam aññamaññamhi paduttha-cittā kilanta-kāyā kilanta cittā eva. Mayam tamhā kāyā cutā aniccā addhuvā appāyaka cavana-dhammā itthattam āgatā ti).¹¹⁹

115. Dialogues of the Buddha, Rhys Davids, Page 33.

116. Dīgha-Nikāya, P.T.S. Vol-1, pp. 19-20.

117. Only found here and in the list in the Samaya Sutta. Even there it is almost certainly merely taken from this passage, so that it looks very much as if both these classes or titles of gods were simply invented, in irony, for the sake of the argument. Buddhaghosa identifies this class with the retinue of the Four Great Kings — that is the regents of the four quarters. Dialogues of the Buddha, Rhys Davids, page 33. fn. 1.

118. Dialogues of the Buddha, Rhys Davids, Page 34.

119. Dīgha-Nikāya, P.T.S. Vol-1, pp. 20-21.



(D) The Takki Ekaccasassatikas : The fourth class were the logicians who arrived at the conclusion that the soul (= citta = mano = viññāna) is permanent, unchangeable, steadfast and so forth, while the body is not so. The soul is described as pure (suddha), tranquil (sānta), eternal (sāsavata), great by itself (sve mahimni), and making the body living (anenedam sariram cetanavat (pratiṣṭhāpitam)).¹²⁰ Sassatavāda and Ekaccasassatavāda are based on one of the six abhiññās (higher powers) attained by the Arhats, viz., the Pubbenivāsaññāna (knowledge of former births). This power may be attained by a person by concentration of mind, but without fully developing insight into the truth, which is essential condition of Arhathood. These persons (meditators) who have not yet obtained the Arhat stage, but have acquired the power of recalling some of their former births, think that they have known the ultimate beginning and end of existence, according to their own experience. "Some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry : "This which is called eye and ear and nose and tongue and body is a self which is impermanent, unstable, not eternal, subject to change. But, this which is called heart, or mind, or consciousness is a self which is permanent, steadfast, eternal and knows no change, and it will remain for ever and ever"¹²¹ ("Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vimansi. So takka-pariyāhatam vimānsānucaritam sayam — patibhānam evam āha : "Yaṃ kho idaṃ vuccati cakkhun ti pi sotan ti pi ghānanti pi jivhā ti pi kāyo ti pi ayam attā anicco addhuvo asassato viparināma dhammo. Yaṃ ca kho idaṃ vuccati cittaṃ ti vā mano ti vā viññānam ti vā ayam attā nicco dhuvo sassato aviparināma dhammo sassati-samaṃ tath'eva ṭhassatīti.)"¹²²

The remaining two classes of speculations, the logicians, one holds the soul and the world to be eternal, and the other holds the soul to be eternal but not the body, have been passed over in the Brahmajāla Sutta with the remarks that opinions are sometimes formed by the logicians who depend purely on reasoning and not on meditation.

3) Antānantikāvāda :

Four kinds of Antānantikā i.e. limitists and unlimitists = Anta + Ananta

a) the world is limited in extent and circular in shape;

b) the world is unlimited in extent and is without any end;

c) the world is limited upwards and downwards but unlimited breadthwise;

120. Maitrī Upaniṣad. II, pp. 3-4 Kausika and other Upaniṣads. see Oldenberg, Die Lehre der Upaniṣads, p. 295;

Ranade, Constructive Survey of Upaniṣadic Philosophy, p. 134.

121. Dialogues of the Buddha, Rhys Davids. Page 34.

122. Dīgha-Nikāya, P.T.S. Vol-1, pp. 21.



d) the world is neither limited nor unlimited.

In the first case Finite is the world. Since I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I dwell in the world perceiving it to be finite.....

(Antavā ayam loko parivaṭumo.tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte antasaññī lokasmiṃ viharāmi.” The second case is the Infinite, the world without a limit.

(antānantikā antānantam lokossa paññāpentī).¹²³ The third case is that the world limited in the upward and downward directions, but infinite across.

(Tatiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba antānantikā antānantam lokassa paññāpentī?

Idha, bhikkhve, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādaṃ anvāya sammā-manasikaram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte uddham-adho anta-saññī lokasmiṃ viharati, tiriyaṃ anantasaññī)¹²⁴

In the fourth case, some recluse or Brahman is addicted to logic and reasoning. According to them the world is neither finite nor yet infinite.

(Catutthe ca bhonto samaṇa-brahmaṇā kim āgama kim ārabba antānantikā antānantam lokassa paññāpentī?

Idha, bhikkhve, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṇsī. So takka-pariyāhatam vīmaṇsanucaritam sayam paṭibhānam evam āha : “N’ evāyaṃ loko antavā na panānanto”.¹²⁵

4) Amarāvikkhepikavāda :

Four kinds of Amarāvikkhepikas,¹²⁶ i.e. evasive disputants.

123. Dīgha-Nikāya, P.T.S. Vol-1, pp. 22.

124. Dīgha-Nikāya, P.T.S. Vol-1, pp. 23.

125. Dīgha-Nikāya, P.T.S. Vol-1, pp. 23.

126. Amarā, a kind of slippery fish, an eel only in expression.

amarā-vikkhepika eel-wobbler, one who practices eel-wriggling. Vikkhepa “Oscillation like a fish”. In English idiom “a man who sits on the fence” D.I. 24; M. I. 521. The explanation given by Buddhaghosha at DA. I. 115 is “amarā nāma maccha-jāti, sā ummujjana nimmujjan-ādi vasenagahetung na sakkoti” etc. Pali-English Dictionary. T.W. Rhys Davids. page 73.

See Sumangala Vilasini, I, p. 116.



Firstly, there are some recluses and Brahmins who cannot distinguish to draw a line of demarcation between good and evil deeds. When any question arises about good and evil, they cannot give categorical answer. That will produce in their mind either conceit and pride, or ill-will and hatred.¹²⁷ Both of which will be a hindrance to their spiritual progress. Secondly, some recluses and Brahmins who are wriggle like eels (*Amarāvikkhepika*) contradict, they bear ill-will or hatred and this fact proves that they were wrong and guilty of speaking a falsehood, and hence would create a hindrance to their spiritual progress.

He follows the hindrance of *Amarā* (eel-wriggling). He thinks that "I neither know the good, as it really is, nor the evil. That being so, were I to pronounce this to be good or that to be evil, I might be influenced therein by my feelings or desires, by ill will or resentment. And under these circumstances I might be wrong; and my having been wrong; might cause me the pain of remorse; and the sense of remorse might become a hindrance to me."¹²⁸ (*Tassa evaṃ hoti : "Ahaṃ kho idaṃ kusalan ti yathā-bhūtaṃ nappa-jānāmi, idaṃ akusalan ti yathā-bhūtaṃ nappajānāmi. Ahañ c'eva kho pana idaṃ kusalan ti yathā-bhūtaṃ appajānanto, idaṃ akusalan ti yathā-bhūtaṃ appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha me assa chando vā rāgo vā doso vā paṭigho vā taṃ mam' assa musā, yaṃ mam' assa musā so mam' assa vighāto. Yo mam' assa vighāto so mam antarāyo ti*)¹²⁹ He should however obstinately adhere to his own view and not accept the view as corrected by his opponents, he has *upādāna* (cause for rebirth) and it would also be a hindrance to his further spiritual progress.

The third and fourth classes of *Amarāvikkhepikas* are those who are afraid of facing a well-trained logician with any positive opinion about good and evil. This ill-will would also be hindrance to their spiritual progress.¹³⁰ *Amarāvikkhepikas*, were in the eyes of the Buddhists men of weak intellect and deluded and incapable of being thorough *brahmacārins*. Hence they were not capable of attaining the highest truth.¹³¹ *Saṅjaya Belatthiputta*, one of the six heretical teachers, was the supporter of *Amarāvikkhepikavāda*.¹³²

127. *Chando-dubbalarāgo*: *rāgo* = *balava rāga*; *doso* = *dubbala-kodho*, *paṭigho* = *balava-kodho*.

128. *Dialogues of the Buddha*, Rhys Davids. Page 37-38.

129. *Dīgha-Nikāya*, P.T.S. Vol-1, pp. 24-25.

130. *Pre-Buddhist Indian Philosophy* B. M. Barua, p. 329.

131. *Majjhima*, I, p. 521.

132. *Early Monastic Buddhism*, N. Dutt. page. 39-40.



It is not improbable that these Amarāvikkhepikas were the fore-runners of the Naiyāyikas who very often indulged in slippery arguments (*vitandā*)¹³³

5) Adhiccāsammuppannikavāda :

Two kinds of Adhiccāsammuppannikavāda i.e. Fortuitous Originists. There are some thinkers who hold that the soul and the world originate accidentally without any cause (*adhiccāsammuppannika*)¹³⁴. There are some recluses and Brahmans who are Fortuitous Originates (things happen fortuitously without any cause or condition and have nothing to do with soul), they in two ways maintain that the soul and the world arise without a cause. (*eke samaṇa-brāhmaṇā adhicca-sammuppannikā, adhicca-sammuppannaṃ attānaṃ ca lokaṃ ca paññāpeti dvīhi vatthūhi. Te ca bhonto samaṇa brahmaṇā kim āgamma kim ārabhha adhicca-sammuppannikā adhicca-sammuppannaṃ attānaṃ ca lokaṃ ca paññāpeti?*)¹³⁵. It may also be called *yadrecchā* (doctrine of chance). There are some meditators who take up *Vayo-kasina*¹³⁶ for meditation and then they reach the fourth stages of *Jhāna*, they think that mind is the source of all troubles, and so, they induce a state in which mind does not function. They should die when thus they meditate, they are reborn as '*Asaññasatta*'¹³⁷ gods. Some of these again fall from that state by developing *saññā* and are reborn in the mortal world. In this World some of them practise meditation and develop the power of recalling former births. Their memory does not

133. Early Monastic Buddhism, N. Dutt, Vol. I, Page. 65.

134. In the Samyutta, II, p. 20. It is said that Kassapa once asked Buddha whether misery is uncaused and, not due to one's own and other's actions (*asayaṃkāraṃ aparaṃkāraṃ adhiccāsammuppannaṃ dukkhaṃ ti*). See also Dīgha, III, p. 139. Early Monastic Buddhism, N. Dutt, Vol. I, page. 65 fn. Adhicca-sammuppannikā. This adhicca which must be distinguished from the other adhicca, derived from *adhiyati*, occurring at Jāt. III, 218 = IV, 301) recurs at M. I, 443, where it is opposed in the sense of 'occasional' to *abhinha* at M. I, 442 in the sense of 'habitual'. Udāna VI, 5 throws light on its use here. It is there associated with words meaning 'neither self-originated, nor created by others'. It is explained by Buddhaghosa on our passage Sum, I, 118) as 'springing up without a cause.' The derivation is doubtful.

135. Dīgha-Nikāya, P.T.S. Vol-I, pp. 28.

136. Vis. M., p. 172; Hardy's Manual of Buddhism, p. 10.

137. They spring into being in this wise. Some one of the Brahman ascetics having practised continual meditation and arrived at the Fourth *Jhāna*, sees the disadvantage attached to thinking, and says to himself: 'It is by dwelling on it in thought that physical pain and all sorts of mental terrors arise. Have done with this thinking. An existence without it were better. And doing in this belief he is reborn among the Unconscious Ones, who have form only, and neither sensations nor ideas nor predispositions nor consciousness. So long as the power of the *Jhāna* lasts, so long do they last. Then an idea occurs to them — the idea of rebirth in this world — and they straightway die. Dialogues of the Buddha, Rhys Davids, Page 41. fn 2.

(*asayaṃkāraṃ aparaṃkāraṃ adhiccāsammuppannaṃ dukkhaṃ ti*)

Early Monastic Buddhism, N. Dutt, Vol. I, page 65.



go beyond the Saññuppāda state, i.e. the time of their fall from their position as Asañña-sattā gods, and so they tell that the soul and the world originate without any cause and condition.

The second class of Adhicca-samuppannikas comprises those who arrive at the above-mentioned conclusion through argumentations, and based on his sophistry. The soul and the world arose without a cause. (*Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṇsī. So takka-pariyāhatam vīmaṇsānucaritam sayam-paṭibhānam evam āha : Adhicca-samuppanno attā ca loko cāti*).¹³⁸ "As a parallel to this doctrine, we may refer to the Lokāyatikas or Bārhaspatyas who hold that the happiness and misery of persons are brought about by the laws of nature, and that there is no other cause. It was by an accidental combination of elements that the living beings such as a peacock of variegated colours or a human being is born. The conceptions of heaven and hell, merit and demerit, and so forth, according to them, are creations of designing minds."¹³⁹ The doctrine of Ajita Kesakambalin is similar to Adhiccasamuppannikavāda. According to him, there is no cause and condition for the purification of a person and hence there is no need for exertion. He says that a person can change his life through performance of rituals or practice of asceticism.¹⁴⁰

The Pubbantakappikas according to the Dīgha-Nikāya are number eighteen from the Sassatavāda to the Adhicca-samuppananikavāda and the Aparantakappikas according to the Dīgha-Nikāya are number forty-four from the Uddhamāghātānikas to the Diṭṭha-dhamma-nibbānavāda. We have already discussed eighteen Pubbantakappikas now we discuss the fortyfour Aparantakappikas one by one.

The recluses and Brahmans reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past, and who on eighteen grounds put forward various assertions regarding the past"¹⁴¹ (*Ime kho te, Samaṇa-brāhmaṇā pubbanta-kappikā pubbantānuditthino pubbantam*

138. Dīgha-Nikāya, P.T.S. Vol-1, pp. 29.

139. Early Monastic Buddhism, N. Dutt, Vol. 1, page 66.

140. In the Dīgha-Nikāya, P.T.S. Vol-1, pp. 30, the five classes of thinkers including the Antānantikas dealt with before are called Pubbantakappikas (i.e. those who speculate about the beginning of the universe). In the Madhyamikavṛtti (pp. 536, 572), however, the Sāśvatavādins are only called Purvāntikas, while the Antānantikas are called Aparāntikas (i.e. those who speculate about the future of the universe) (See also Majjhima, II, pp. 228 ff., Paṭisambhidā, I, p. 155). Buddhaghosa remarks in a general way that some of those who have developed the power of remembering former births (*pubbenivāsānussati*) become Pubbantakappikas, while some who have developed higher vision (*dibbacakkhu*) become Aparānta-kappikas. Sumāṅgala Vilāsini, I, p. 119).

141. Dialogues of the Buddha, Rhys Davids, Page 42-43.



ārabha aneka-vihitāni adhvutti-padāni abhivadanti atthādasahi vatthūhi.)¹⁴²
 "Some recluses and Brahmans arrange the future, whose speculations are concerned with the future, and who on forty-four grounds put forward various assertions regarding the future"¹⁴³ (Eke samaṇa-brahmaṇā aparanta kappikā aparantanudittino, aparantaṃ ārabha aneka-vihitāni adhvutti-padāni abhivadanti cutucattā risāya vatthū hi)¹⁴⁴

6) Uddhamāghātanikavāda :

Sixteen kinds of Uddhamāghātanika-saññivādins, i.e. those who believe in the existence of a conscious soul after death.¹⁴⁵

a) Soul is material (rūpī)¹⁴⁶ and remains healthy and conscious after death (aroga param maraṇā saññi). This opinion was believed by the Ājvikas. It has some bearing upon the doctrine of Syātvāda in Jainism.

b) Soul is non-material (arūpī) but remains healthy and conscious after death. According to Buddhaghosa 'this view is due to the meditator reaching the Arūpasamāpatti stage and confusing the nimitta (object of meditation), of Arūpasamāpatti with attā soul. Jains also describe their soul (Jīva) as non-material (arūpa) and formless amūrta.¹⁴⁷

The next six views are more or less stereotyped combinations of less stereotyped combination of rūpī and arūpī, anta and ananta. These are as follows :—

The soul after death —

- c) It is both material (rūpī) and non-material (arūpī)
- d) It is neither rūpī nor arūpī.
- e) It is finite (anta)
- f) It is infinite (ananta)
- g) It is both antavān (finite) and anantavān (infinite).
- h) It is neither antavān (finite) nor anantavān (infinite)



142. Dīgha-Nikāya, P.T.S. Vol. 1, Page 30.

143. Dialogues of the Buddha, Rhys Davids, Page 43.

144. Dīgha-Nikāya, P.T.S. Vol. 1, Page 30.

145. Dīgha-Nikāya, P.T.S. Vol. 1, Page 31. Majjhima Nikāya, Vol. II, p. 229.

146. Rūpī attā. 'Rūpa' is usually translated as 'form'. On the basis of the connotation of 'rūpa' in nāma-rūpa, N. Dutt thinks it should be translated by the word 'matter'. In the Buddhist cosmological speculations, 'rūpadhātu' means not 'the world of forms', but the 'material world'. Likewise 'Arupadhātu' means not the 'world of the formless' but the 'non-material world'.

147. Pre-Buddhist Indian Philosophy, B.M.Barua, Page 309.



The soul after death —

- i) It is conscious in respect of one object (ekatta)¹⁴⁸
- j) It is conscious in respect of many object (nānatta)¹⁴⁹
- k) It is conscious in respect of limited elements (paritta)¹⁵⁰
- l) It is conscious in respect of unlimited elements (appamāṇa)¹⁵¹
- m) It is quite happy (ekanta-sukhī)
- n) It is quite unhappy (ekanta-dukkhī) e.g. when a being is in hell.
- o) It is both — i.e. quite happy and unhappy.
- p) It is neither — i.e., not happy and not unhappy.

("Rūpī attā hoti arogo param maraṇā saññī" ti naṃ paññāpenti.
 "Arūpī attā hoti arogo param maraṇā saññī ti naṃ paññāpenti. "Rupī ca
 arūpī ca.... pe....." N'eva rūpī nārūpī..... "Antavā attā hoti..... "Anantavā
 'Antavā ca anantavā ca..... "N'eva antavā nānantavā "Ekatta saññī
 attā hoti..... "Nānatta saññī..... Paritta saññī "Appamāṇasaññī..... "Ekanta-
 sukhī attā hoti "Ekanta-dukkhī..... "Sukha-dukkhī..... "Adukkham-asukhī
 attā hoti arogo param maraṇā saññī" ti naṃ paññāpenti)¹⁵²

7) Uddhamāghātanika-asaññivāda :

i.e., upholders of the existence of unconscious soul after death.

These views are eight types as follows :

- a) The soul is material (rūpī)
- b) It is non-material (arūpī)
- c) It is both material (rūpī) and non-material (arūpī)
- d) It is neither, i.e., with no form and not without form
- e) It is finite (anta)
- f) It is infinite (ananta)
- g) It is both, i.e., finite and infinite (antānanta)
- h) It is neither, i.e., not finite and not infinite (Neva anta nevānanta).

("Rūpī attā hoti arogo param maraṇā asaññī" ti naṃ paññāpenti.
 "Arūpī..... pe..... "Rūpī ca arūpī ca.... "N'eva rūpī nārūpī.....
 "Antavā ca..... "Anantavā.....

148. Similar to the Brahmakāyikā and subhakiṇṇā gods = 2nd and 4th viññānatthitis (Dīgha, II, page, 69).

149. Similar to Ābhassarā gods = 3rd viññānatthiti (Dīgha, II, page 69).

150. cf. Majjhima, II, page, 13.

151. cf. Majjhima, II, page, 229.

152. Dīgha-Nikāya, P.T.S. Vol-I, pp. 31.



"Antavā ca anantavā ca "N'evantavā nānantavā attā hoti arogo param maraṇā asaṇṇī" ti naṃ paññāpenti)¹⁵³

8) Uddhamāghātanika-nevasaṇṇīnāsaṇṇivāda :

i.e., according to this doctrine the soul after death is neither conscious nor unconscious. There are eight types of beliefs as follows :

- a) The soul is material (rūpī)
- b) It is non-material (arūpī)
- c) It is both material (rūpī) and non-material (arūpī) and not without form.
- d) It is neither, i.e., with no form and not without form.
- e) It is finite (anta)
- f) It is infinite (ananta)
- g) It is both i.e., finite and infinite (antānanta).
- h) It is neither, i.e., not finite and not infinite (Neva anta-nevānanta)

(Rūpī attā hoti arogo param maraṇā n'eva saṇṇī nāsaṇṇī ti naṃ paññāpenti.

"Arūpī..... "Rupī ca arūpī ca"..... "N'eva rūpī nārūpī..... "Antavā" "Anantavā..... Antavā ca..... anantavā ca..... "N'ev' antavā nānantavā attā hoti arogo param maraṇā n'eva saṇṇī nāsaṇṇī" ti naṃ paññāpenti)¹⁵¹

The soul after death is conscious of (i) one object (ekatta), (ii) many object (nānatta), (iii) limited space or object (paritta) and (iv) unlimited space or object (appamāṇa). According to Buddhaghosa these four views are acquired by ecstatic meditation. He says that the first view is held by the meditators who have attained the fourth samāpatti. The second view is held by the meditators who have not attained any one of the samāpattis. The third and the fourth views are held by the meditators who have for meditation an object or space or viññāṇa, limited (paritta) or unlimited appamāṇa.

According to Buddhaghosa, the object (Kasina) of meditation selected by a meditator. He says that the meditators sometimes become so attentive with the object of their meditation that they lose their power of judgment. They are carried away by their ecstatic experiences and give out their individual experiences as the Truth. There are some views, based on the Buddhist notion of heaven and hells, e.g. attā hoti ekantasukhī, ekantadukkhī, sukhī-dukkhī and so forth. Early Monastic Buddhism, N. Dutt. Page-71.

153. Dīgha-Nikāya, P.T.S. Vol-1, pp. 32.

154. Dīgha-Nikāya, P.T.S. Vol-1, pp. 33.



8) Ucchedavāda :

Seven kinds of Ucchedavāda, i.e. Natthattavādins¹⁵⁵ = Annihilationists. There are seven kinds of beliefs as follows :

a) The soul has form (rūpavā) and is made of the four elements. It is born of parents. In short, its composition is similar to that of the human being.

b) The soul is divine¹⁵⁶ and has form. It belongs to the sensuous (kāmavacara) sphere. It is nourished by material food,

c) The soul is divine and has form. It is created by mind (manomaya) and possesses all the parts of the physical body, major and minor, as also the organs of sense (indriyas).

d) The soul is of the same nature with that of the beings of the ākāśānañcāyatana¹⁵⁷ the infinity of space (anantakāsa). It has neither rūpasaññā (perception of material objects) nor paṭighasaññā (perception of obstructing objects).

e) The soul is of the same nature with that of the beings of the viññāṇaṇcāyatana the infinity of consciousness¹⁵⁸ (anantaṃ viññāṇaṃ).

f) The soul is of the same nature with that of the beings of the Ākiñcaññāyatana¹⁵⁹ the plane of no obstruction. Like these beings, it can stay outside the sphere of the Viññāṇaṇcāyatana gods.

g) The soul is of the same nature with that of the beings of the nevasaññānāsaññāyatana¹⁶⁰ the plane of neither ideas nor the absence of ideas. It is superior to the Ākiñcaññāyatana gods. This state of the soul is considered as the best (paṇita) and the most tranquil (santa). It also becomes extinct after death.

“There are some recluses and Brahmanas who are Annihilationists, who in seven ways maintain the cutting off, the destruction, the annihilation of a living being.” (eke samaṇa-brāhmaṇā ucchedavādā, sattassa ucchedam vināsam vibhavam paññāpentī sattahī vatthūhi).¹⁶¹ Some recluses and Brahmanas give the following view that this soul has form, is built up of the

155. Saṃyutta Nikāya, IV, Page 401.

156. Sumaṅgalavilāsini, I, p. 120; Dibbo to devaloke sambhūta.

157. Similar to the 4th class of Arūpāvacara gods.

158. Similar to the 3rd class of Arūpāvacara gods.

159. Similar to the 2nd class of Arūpāvacara gods.

160. Similar to the 1st class of Arūpāvacara gods.

161. Dīgha-Nikāya, P.T.S. Vol-I, pp. 34.



four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body; and does not continue after death, and then the soul is completely annihilated". (ekacco samāno vā brāhmaṇo vā evaṃ-vādī hoti evaṃ-ditthi : "yato kho bho ayaṃ attā rūpī cātum-mahā-bhutiko mātā-pettika-sambhavo, kāyassa bheda ucchijjati vinassati, na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinnō hotīti. Itth'ēke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī).¹⁶² The seven conceptions of the soul in the Uccchedavāda are apparently based on the Buddhistic classification of beings, namely, two classes of the Kāmāvacaras, one class of the Rūpāvacaras and four classes of Arūpāvacaras.¹⁶³ The soul is made of elements that constitute one or other of the above mentioned categories of beings. In short, these theories amount almost to the identification of the soul with body (taṃ jīvaṃ taṃ sarīraṃ) Ajitakesakambalin was the preacher of the theory of Uccchedavāda, i.e. annihilationists. He was the contemporaneous of the Lord Buddha. The Buddhist conception of the seven classes of beings (viññāṇaṭṭhitis). The soul is identified with the body, and then it is shown that as the body of beings may be of seven different varieties, so also is the soul. The soul may be separate from the body but of the same nature as the body.

10) Ditthadhammanibbānavāda :

Five kinds of Ditthadhammanibbānavāda i.e. theorists about the attainment of Nibbāna in this life.

There are five types of views as follows :

a) The soul can attain Nibbāna by enjoying the pleasures of the five senses. viz., rūpa, rasa, śabda, gandha and sparsa.

b) It can attain Nibbāna by leaving desires (kāma), evil thoughts and actions (akusala dhamma). It enters into the first jhāna (meditation). In this

162. Dīgha-Nikāya, P.T.S. Vol-1, pp. 34.

163. The subdivisions of the kāmāvacara beings are as follows:—

a) Beings of Niraya, Tiracchānayoni, Petaloka, Asurabhavana and Manussaloka. The gods of Cātummahārājika-devaloka, Tāvātimsabhavana, Nimmānaratidevaloka and Paranimmitavasa vattidevaloka.

Those of the Rūpāvacara gods are : Brahmāpārisajjdevas, Brahmāpurohitadevas etc. up to Akanitthadevas. Those of the Arūpāvacara gods are : a) Ākāśānañcāyatana, b) Viññāṇānañcāyatana, c) Ākiñcaññāyatana and d) Nevasaññānāsaññāyatana.

For further details see Mc Govern, Manual of Buddhist Philosophy, pp. 49-50, 60-70; Abhidharmakośa, ch. III, cf. also Satta Viññāṇaṭṭhitiyo in Dīgha, II, p. 68-69. For Nāgārjuna's refutation of the Aśśvavāda (=Uccchedavāda), page. 57. Early Monastic Buddhism) N. Dutt. Vol. I page. 73 fn. 1.



state, there is reflection (vitakka) and judgment (vicāra) and a feeling of joy derived through dissociation from the world.

c) It can attain Nibbāna by the way of the second jhāna. It becomes free from reflection and judgement, internally clear and calm and remains with thoughts concentrated and in the enjoyment of happiness derived through meditation.

d) It can attain Nibbāna by the way of the third jhāna. It becomes indifferent to happiness and unhappiness. It remains conscious of all that is happening and is spread through a sense of ease.

e) It can attain Nibbāna by means of the fourth jhāna. In this stage, a person is beyond happiness and unhappiness, pleasure and pain. It is a pure state having only equanimity (upekkhā) and memory (sati). "These five views hardly need any comment. The first is that of the worldly man running after worldly pleasures. It is compared to the materialistic school of philosophy like the Lokāyatikas or the Bārhaspatyas. According to them the summum bonum of human life stays in the full enjoyment of the worldly pleasures attainable through wealth yielded by cattle-rearing trade, agriculture etc.¹⁶⁴ The next four views refer to the four jhāna. These are regarded as the lowest rungs in the ladder of spiritual advancement.

Hence the persons who have reached one of them are far from Nibbāna, but the people, as the Brahmajāla Sutta wants to show are led away by their own beliefs. The happy state reached in those stages which constitute the highest and Nibbāna in the present life". "These four views are also based like the previous ones, on ecstatic experiences, and are given out by those only whose highest attainment has been one of the jhānas"¹⁶⁵ "There are some recluses and Brahmanas who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation in this visible world, of a living being"¹⁶⁶ (Santi, eke samaṇa-brahmanā diṭṭha dhamma-nibbāna-vāda, sato satassa parama-diṭṭha-dhamma-nibbānaṃ paññāpentī pañcahi vatthūhi)¹⁶⁷ These five ways are discussed above. We get a description about diṭṭhadhammanibbānavāda in which a discussion about meditation is seen.

Thus we can see in the Brahmajāla Sutta about cūla, Majjhima and Mahāsīlas and the sixty-two diṭṭhis are in vogue in ancient India.

164. Sarvasiddhāntasaṅgraha, edited and translated by Prem Sundar Bose, 1929, p. 7. Early Monastic Buddhism, N. Dutt, page 74. fn. 1.

165. Early Monastic Buddhism, N. Dutt, page 75.

166. Dialogues of the Buddha, Rhys Davids, Page 49.

167. Dīgha-Nikāya P.T.S. Vol. 1, Page 36.



CHAPTER—II

SĀMAÑÑAPHALA SUTTA

The Sāmaññaphala Sutta or "the lecture on the reward for asceticism" is the second Sutta of the Dīgha Nikāya. Vol. I, pp. 47-86. This Sutta is a valuable testimony to the way of living and thinking in India in the 6th century B. C. i.e. at the time of Buddha. In this Sutta we came to know that the views of a whole range of eminent non-Buddhistic preachers (six heretical teachers) and founders of schools. A beautiful description of the visit of King Ajatasattu to Buddha forms the introduction to this dialogue.

This sutta deals with the following topics :- joy and seclusion, freedom and safety, miracle, the divine ear, memory of one's own former births, knowledge of the other people's former births, etc. This Sutta also contains a list of advantages of a recluse life, arranged in an ascending scale of importance, each one mentioned being said to be better and higher than the one just before described. From the Sāmaññaphala Sutta we can get some informations about the social and economic conditions of ancient India as revealed in it. We find a list of professions in the sutta which refers to some types of craftsmen; such as, elephant riders (hatthārohā), cavalry (assārohā), charioteers (rathikā), archers (dhanuggahā), slaves (dāsakaputtā), cooks (ālārikā), barbers (kappakā), bath-attendants (mahāpakā), confectioners (sudā), garland-makers (mālākāra), washerman (rajakā), weavers (posa-kārā), basket-makers (maḷakārā), potters (kumbhakārā) etc.¹

It is also evident from this Sutta that the Samaṇas and Brāhmaṇas were very much honoured and worshipped by the people who provided them with food and drinks. But some recluses and brāhmaṇas were engaged in buying and selling. Some of them were appointed as messengers or spies by the king. Sometimes they witnessed fairy scenes, plays etc. So it can be easily estimated that there appeared many outlines in the name of religion and some samaṇas and Brāhmaṇas were morally degraded.

The Khattiyas or warriors played an important part in the social life. Among the games some are mentioned as playing with chariots (rathakā), playing with bows (oḥamukā), boxing (mutthi-yoddhā), wrestling (nibbuddha) etc.

A list of trades and occupation such as counting using figures (gaṇanā), summing up large totals (saṃkhānam), practising as surgeon (sallakattikam) medical sciences revealed the gradual development of the society in arts and science.

1. Dīghanikāya, P.T.S. Vol. I, Page 59.



This Sutta furnishes us with a list of articles of luxuries and ornaments. People used toilets like scented powder, face-powder, garland, ointment, bracelet, gems etc. The religious people used to wear long fringed white robes, turbans and embroidered sleepers.

The rites and rituals were, in vogue. The sooth-sayer, astrologers, astronomers have much influenced on society. For pacification of natural calamities or for causing harm to others the people used to perform various kinds of sacrifices with ghee, oil etc. They used to slay animals in these sacrifices. There were different kinds of entertainment in the society, such as fairy scenes, theatres, dancing, singing etc. There were also indoor games like playing with dices, gladiator, fight etc.

From this Sutta we learn that many types of employees were employed in the royal palace. There were also peasants and merchants who supplied food and goods like silk, fine clothes, rugs, perfumes, jewelery etc. The medium of transaction was kahāpaṇa and other coins.

The Sutta begins with typical phrase "Evaṃ me Sutaṃ" which is followed by the description of the occasion when the Lord delivered the discourse to the King Ajātasattu of Magadha, son of Videhi and his ministers.

Once Buddha was staying at Rājagaha in the mango grove of Jīvaka with twelve hundred and fifty bhikkhus, in a full-moon night, Uposatha day held on the fifteenth, on komudi, Ajātasattu exclaimed :

"How pleasant, friends, is the moonlight night:
How beautiful, friends, is the moonlight night:
How lovely, friends, is the moonlight night:
How soothing, friends, is the moonlight night:
How grand a sign, friends, is the moonlight night:"²

(Ramaṇiyā vata bho dosinā ratti,
abhirūpā vata bho dosinā ratti,
dassaniyā vata bho dosinā ratti,
pāsādikā vata bho dosinā ratti,
lakkhaṇṇā vata bho dosinā ratti.)"³

Ajātasattu of Magadha told his ministers as to which Sramaṇa or Brāhmaṇa should be approached to be calm in troubled mind. Among the

2. Dialogues of the Buddha, Rhys Davids. Page 66.

3. Dīgha-Nikāya, P.T.S. Vol. 1, Page 47.



religious Orders Saṅghas or Gaṇas, there were six heretical teachers at the time of Buddha. The ministers advised the king Ajātasattu to visit these preceptors but Jīvaka Komāra-bhacca advised him to see the Buddha, the Supreme Enlightened One, the Teacher of gods and men who dwells in the mango grove, outside the city-walls. Ajātasattu acted according to the advice of Jīvaka. On reaching near Buddha in the mango grove of Jīvaka, king Ajātasattu surprised because the place was so calm, quite, silent and solitary that it made him suspicious if a plot was laid to make him over to his enemies. Jīvaka encouraged him and gave him the assurance that there was nothing as such, and that the Buddha sat in the yonder hall where the lamps were burning. The king approached the place and asked Buddha what is the fruit of recluseship (Sāmaññaphala). Buddha asked the king whether he met any teacher before with this problem. King Ajātasattu replied in the affirmative and told that he visited the teachers like Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāyana, Nigaṇṭha Nātaputta and Saṅjaya Belaṭṭhiputta one by one and asked them his problem.

When the king Ajātasattu went to Pūraṇa Kassapa and asked the question what is the fruit of recluseship? Pūraṇa Kassapa answered : "Who acts, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks in houses, who commits dacoity, or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discuss with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit. In generosity, in self-mastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit." Thus Lord, did Pūraṇa Kassapa, when asked what was the immediate advantage in the life of a recluse, expound his theory of non-action (Akiriyaṃ vyākāsi)".⁴ Just Lord, as if a man, when asked what a mango was, should explain what a bread fruit is, just so did Pūraṇa Kassapa, when asked what was the fruit, in this present state of being of the life of a recluse, expound his theory of

4. Dialogues of the Buddha, Rhys Davids. Page 69-70.



non-action (Akiriya-vāda)".⁵ (Pūraṇa Kassapa maṃ etad avoca Kārayato chindato chedapayato pacato pacayato socayato kilamayato phandato phandapayato pāṇaṃ atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgarikaṃ karoto paripante tiṭṭhato paradāraṃ gacchato musā bhaṇato, karoto na kariyati pāpaṃ. Khura-pariyantena ce pi cakkena yo imissā paṭhaviya pāṇe ekamaṃsa-khalaṃ eka-maṃsa-puñjaṃ kareyya, n'atthi tato-nidānaṃ pāpaṃ, n'atthi pāpassa āgamo. Dakkhinañce pi Gangātīraṃ āgaccheyya hananto ghātento chindanto chedāpento pacanto pācento, n'atthi tato nidānaṃ pāpaṃ, n'atthi pāpassa āgamo. Uttarañ ce pi Gangā-tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, n'atthi tato nidānaṃ puññaṃ, n'atthi puññaṃsa āgamo. Dānena damena samyamena sacca-vajjena n'atthi puññaṃ, n'atthi puññaṃsa āgama ti. Itthaṃ kho me bhante Pūraṇa Kassapa sandiṭṭhikaṃ Sāmañña-phalaṃ puttṭho samāno akiriyaṃ vyākāsi. Seyyathā pi bhante ambam vā puttṭho labujam vyākareyya, labujam vā puttṭho ambam vyākareyya, evam eva kho bhante Pūraṇa Kassapa sandiṭṭhikaṃ Sāmañña-phalaṃ puttṭho samāno akiriyaṃ vyākāsi).⁶ Pūraṇa Kassapa was an old teacher. He was born in a Brahmin family. He held the view that a person cannot acquire merit by pious deed such as gifts sacrifices or austerities also demerit by impious acts such as killing, stealing, lying and so forth. In Dr. Barua's words, "passivity of soul." A soul according to this teacher is inactive (passive). Soul is unaffected by the results of good or bad deeds. "This teaching is allied to that of Sāṅkhya as has been pointed out by the Jaina commentator Sīlaṅka, but it would be wide of the mark if we say Kassapa's teaching is the same as that of Sāṅkhya, for the latter school of philosophy does not teach akiriya though it holds that Pūraṇa is only an onlooker, an inactive agent, the functioning factor being the Prakṛti. It does not however deny the doctrine of Karman and the theory of transmigration.⁷ The Vedāntic or the Mādhyamika view of the world also makes a person niṣkriya, for it teaches that the world in its diversity does not exist; hence all actions, a person is supposed to perform, are purely imaginary. Though it is risky to identify Pūraṇa's teaching with those of Vedānta or Mādhyamika or Sāṅkhya, there is no reason why his teachings should be condemned as leading to moral depravity as the Majjhima Nikāya⁸ wants to establish. "The suggestion of Dr. Barua based on the Dīgha that Pūraṇa's teaching should be classified as adhiccasamuppannikavāda is more appropriate, i.e., things happen fortuitously without any cause or condition, and have nothing to do

5. Dialogues of the Buddha, Rhys Davids. Page 69-70.

6. Dīgha-Nikāya, P.T.S. Vol. 1, Page 52-53.

7. Cf. Keith, Sāṅkhya System (Heritage of India Series), p. 33.

8. Majjhima, I, p. 404.



with soul.”⁹ On hearing Pūraṇa Kassapa's views the king was not satisfied and went away from there.

Then he went to Makkhali Gosāla and asked the same question. He answered that, “There is, O king, no cause, either ultimate or remote, for the depravity of beings, they become depraved without reason and without cause. There is no cause, either proximate or remote, for the recitude of beings; they become pure without reason and without cause. The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort. There is no such thing as power or energy, or human strength or human vigour. All animals, all creatures (with one, two or more senses), all beings (produced from eggs or in a womb), all souls (in plants) are without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature; and it is according to their position in one or other of the six classes that they experience ease or pain.” “There are fourteen hundred thousands of the principal sorts of birth, and again six thousands others, and again six hundred. There are five hundred sorts of Karma and again five (according to the five senses), and again three (according to act word, and thought); and there is a whole Karma and a half Karma (the whole being a Karma of act or word, the half a Karma of thought). There are sixty-two paths (or modes of conduct), sixty-two periods, six classes (or distinctions among men) eight stages of a prophet's existence, forty-nine hundred sorts of occupation, forty-nine hundred sorts of wandering mendicants, forty-nine hundred regions dwelt in by Nāgas, two thousands faculties, three thousand purgatories, thirty-six places where dust accumulates, seven sorts of animate and seven of inanimate production and seven of production by grafting, seven sorts of gods, and of men, and of devils, and of great lakes, and seven principal and again seven hundred minor sorts of Pakutas of precipices, and of dreams.

There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. Though the wise should hope : By this virtue or this performance of duty, or this penance, or this righteousness will I make the Karma (I have inherited), that is not yet nature – though the fool should hope, by the same means, to get gradually rid of Karma that has matured – neither of them can do it. The ease and pain, measured out, as it were, with a measure, cannot be altered in the course of transmigration, there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball or string is cast forth it will spread out just as far, and no farther, than it can unwind,

9. Early Monastic Buddhism, N. Dutt., Vol. I. Page 35-36.



just so both fools and wise alike wandering in transmigration exactly for the allotted term shall then, and only then, make an end of pain. Thus, Lord, did Makkhali of the cow-pen, when asked what was the immediate advantage in the life of a recluse, expound his theory of purification through transmigration."¹⁰ (Evaṃ vutte Bhante Makkhali-Gosāla maṃ etad avoca: N'atthi mahā-rāja hetu n'atthi paccaco sattānaṃ saṃkilesāya, ahetu-apaccayā sattā saṃkilissanti, N'atthi hetu, n'atthi paccayo sattānaṃ Visuddhiyā ahetu-apaccayā sattā Visujjhanti. N'atthi attakāre n'atthi para-kāre, n'atthi purisa-kāre, n'atthi balaṃ n'atthi Viriyaṃ, n'atthi purisa-thāmo n'atthi purisa-parakkamo. Sabbe sattā sabbe paṇā sabbe bhutā sabbe jīvā avasā abalā abiriyā niyati-saṅgati bhāva-pariṇatā chassevābhijātisu sukha-dukkhaṃ paṭisaṃvedenti. Cuddasa kho paṇ'imāni yoni-pamukha-sata saḥassāni satthineca satāni cha ca satāni, paṇca ca kammuno satāni paṇca ca kammāni tiṇī kammāni kamme ca aḍḍha-kamme ca, dvaṭṭhi paṭipadā, dvaṭṭhi antara-kappā, chaḷābhijātiyo aṭṭha purisa-bhumiyo, ekuna-paññasa ājīva-sate, ekuna-paññasa paribbājaka-sate, ekuna-paññasa nāgavasa-sate, viṣe indriya-sate, tiṃse niriya-sate, chaṭṭiṃsa rajo-dhātuyo, satta saññi-gabbhā, satta asaññi gabbhā, satta nigaṇṭhi gabbhā, satta devā, satta mānusa, satta pesācā, satta sarā, satta paṭuvā, satta paṭuvā-satāni, satta papātā, satta papāta-satāni, satta supinā, satta supinā-satāni, cullāsīti mahā-kappuno sata-saḥassāni yāni bale ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti.).¹¹ Makkhali Gosāla belonged to the sect of the Acelakas or Naked ones. He was originally a follower of Pārśvanātha, the first Jaina Tirthaṅkara. He gave up his old faith because he, had a firm belief that living beings have only reanimation and not death. He carried a staff of bamboo (maskarin). In the second year of Mahāvīra's career Gosāla received his discipleship. He founded an independent school of thought known as the Ājīvika school. He taught the doctrine of fatalism (niyatisaṅgati-bhāva) viz., a being's sufferings or happiness does not depend upon any cause or condition. A being is helpless. He cannot help himself even others. He cannot attain perfection (vimutti) by exertion. He can transmigrate from one existence to another, and it is only after repeated existences that he will attain emancipation (suddhi). The existences of a being are unalterably fixed (niyata). In every existence a being is endowed with certain characteristics (Saṅgatibhāva). This doctrine is called as ahetuka and akiriadiṭṭhi¹². This doctrine denies Kamma (deed), Kiriya (action) and viriya (energy).¹³

10. Dialogues of the Buddha, Rhys Davids. Page 71-73.

11. Dīghanikāya, P.T.S. Vol. I, Page 53-54.

12. Majjhima Nikāya, I, page 409; cf. II, p. 121.

13. Anguttara Nikāya, I, page 287.



"Dr. Barua says that according to Gosāla, there are infinite gradations of existence, and each type of existence is eternal. The Pali expression for the different types of existence is *chaḷābhijātiyo*, which means six types of human beings, the types being distinguished according to the qualities (*guṇas*).¹⁴ These fatalists, in the opinion of the Buddhists, have no hope of deliverance. Like the followers of other teachers¹⁵, they are liable to evil deeds. They belong to *abrahmacariyavasas* (those who lead impure lives) and are fond of eulogising themselves and disparaging others."¹⁶

Next King Ajātasattu went to Ajita Kesakambalī with the same question. Ajita was an elder contemporary of Buddha. He was an out and out a materialist. According to him a being is composed of the four *mahābhūtas* (elements), viz., earth, water, air and fire and *ākāsa* (space). After death the physical body breaks up into small pieces and merges in the four elements, while the *indriyas* (organs of sense) pass into space (*ākāsa*).¹⁷ Ajita of the garment of hair said to the king Ajātasattu that, there is no such thing, as alms or sacrifice or offering. There is no fruit, no result of good or evil deeds. There is no such thing as this world or the next. There is no parents, no beings springing into life without them. There are in the world no recluses or Brahmana who have reached the highest point, who walk perfectly, and who having understood and realised, by themselves alone, both this world and the next, make their wisdom known to others. Ajita taught the doctrine of the *Ucchedavāda* or the doctrine of annihilation.¹⁸ Thus, Lord, Ajita of the garment of hair, asked the immediate advantage in the life of a recluse, expound his theory of annihilation. (*Evam vutte bhante Ajito Kesa-Kambalī maṃ etad avoca : N'atthi mahā-rāja dīnaṃ n'atthi yitṭhaṃ n'atthi hutam, n'atthi sukata-dukkatānaṃ Kammānaṃ phalaṃ vipāka, n'atthi ayam loka n'atthi paraloka, n'atthi mātā n'atthi pitā, n'atthi sattā-opapātikā, n'atthi loke samaṇabrāhmaṇā sammaggitā sammāpaṭippanna ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedenti.*

14. i) *Kaṇhābhijāti* : Bird catchers, hunters, fisherman, etc.
- ii) *Nilābhijāti* : Recluses who take to rigorous ascetic practices including the *Sākyaputtiya Samanas*.
- iii) *Lohitābhijāti* : Niganthas who wear one piece of cloth.
- iv) *Haliddābhijāti* : Lay-devotees of *Acelakas* including *Ājivikasāvakas*.
- v) *Sukkābhijāti* : *Ājivika* ascetics like Nanda, Vaccha, Sankicca. In the *Majjhima* I. p. 238, these ascetics are said to be engaged in *Kāyabhāvanā* and not *cittabhāvanā*.
- vi) *Paramasukkābhijāti* : *Ājivika* saints. See *Sumangalavilasini*, I. p. 162, *Anguttara*, III, p. 121.
15. *Majjhima Nikāya*, I. page 401-2; see also I. p. 483.
16. *Majjhima Nikāya*, I. page 524, *Early Monastic Buddhism*, N. Dutt, Vol. 1, page 37.
17. *Ibid*, I. p. 515.
18. *Dialogues of the Buddha*, 73-74.



Catummahābhutiko ayam puriso, yadā kālam karoti pathavī pathavi-kāyam anupeti anupagacchati, āpo āpo-kāyam anupeti anupagacchati, tejo tejokāyam anupeti anupagacchati, vāyo vāyo-kāyam anupeti anupagacchati, ākāsam indriyani samkamanti. Āsandipañcamā purisā matam ādāya gacchanti, yāva ālāhanā padāni paññapenti, kapotakāni atthīni bhavanti, bhassantā hutiyo. Dattu paññattam yad idam dānam, tesam tuccham musā vilāpo ye keci atthika-vādam vadanti. Bale ca paṇḍite ca kāyassa bhedā Ucchijjanti vinassanti, na honti param maraṇā ti. Ittham kho me bhante Ajito kesa-kambalī sandiṭṭhikam sāmāññaphalam puttḥo samano Ucheda-vādam vyākāsi).¹⁹

Then one day king Ajātasattu went to Pakudha Kaccāyana. He said that, "The following seven things, O king, are neither made nor commanded to be made, neither created nor caused to be created, they are barren (so that nothing is produced out of them), steadfast as a mountain peak, as a pillar firmly fixed. They move not, neither do they vary, they trench not one upon another, nor avail as to ease or pain or both. And what are the seven? The four elements - earth, water, fire and air- and ease and pain, and the soul as a seventh. So there is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only penetrated into the interval between seven elementary substances."²⁰ (Evaṃ butte bhante Pakudha kaccāyana maṃ etad avoca : Satt'ime mahā-rāja kāyā akaṭṭhā akaṭṭha-vidhā animmitā animmāta vañjhā kuṭattha esikatthāyitṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ vyābādhenti nālam aññamaññaṃ sukhāya vā dukkhāya vā sukha-dukkhāya vā katame satta? Pathavi-kāyo āpo-kāyo tejo-kāyo vāyo-kāyo sukhe dukkhe jīva-sattame).²¹ Pakudha Kaccāyana was also known as Kakuda Kātyāna a younger contemporary of Pippalāda as given in the Praśnopanisad. There he is called Kabandhin. Kakuda means he had a hump on his neck or shoulder. Pakudha was his personal name and Kaccāyana that of his gotta. The Kaccāyana was a brahmin gotta. He was born in a Brahmin family. Buddhaghosa adds²² that Pakudha avoided the use of cold water, using always hot, when this was not available, he did not wash. If he crosses a stream he considers this as a sin, and would make expiation by constructing a mound of earth. This is evidence of the ascetic tendency in his teaching on matters of external conduct. Thus, Lord Pakudha Kaccāyana answered the immediate advantage in the life of

19. Dīgha-Nikāya, P.T.S. Vol. I, Page 55.

20. Dialogues of the Buddha, Rhys Davids, Page 74.

21. Dīgha-Nikāya, P.T.S. Vol. I, Page 56.

22. Dhammapadatthakathā, i, 144.



a recluse, expound the matter by expounding something else. Then the king disappointed and went away from that place.

Once the king Ajātasattu went to Nigaṇṭha Nātaputta to know the fruits of a recluse. Nigaṇṭha Nātaputta described as a four-fold self-restraints. Cātuyāmasaṃvara, viz., i) to be free from passion and desire; ii) to keep aloof from all kinds of traffic; iii) to get rid of all parigrahas (ideas of possession); and iv) to remain absorbed in knowledge and meditation of self.²³ (Evaṃ vutte bhante Nigaṇṭho Nāta-putto maṃ etad avoca : “Idha Mahārāja nigaṇṭho cātu-yāma-saṃvara saṃvuto hoti. Kathaṃ ca mahā-rāja nigaṇṭho cātu-yāma saṃvara-saṃvuto hoti? Idha mahā-rāja nigaṇṭho sabba-vārī-vārīto ca hoti, sabba-vārī yuto ca, sabba-vārīdhuto ca sabba vārī phuṭṭho ca. Evaṃ kho mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Yato kho mahā-rāja nigaṇṭho evaṃ cātu-yāma-saṃvara-saṃvuto hoti, ayaṃ vuccati mahā-rāja nigaṇṭho gatatto ca yatatto ca thitatto cāti. Itthaṃ kho me bhante Nigaṇṭha Nāta putto sandiṭṭhikaṃ Sāmaññaphalam puṭṭho samāno cātu-yāma-saṃvaram vyākāsi).²⁴ The Nigaṇṭhas laid the utmost emphasis on the doctrine of ahimsa (non-injuring of living beings). In the Majjhima Nikāya (I, 56), it is shown that the Nigaṇṭhas laid more emphasis on physical deeds (Kāyadaṇḍa) than on mental (manodaṇḍa), a point of view which is just the opposite of the Buddhists. Buddhist texts mention Nigaṇṭha Nātaputta as a rival of Gotama Buddha. He was the elder and opponent contemporary of Buddha. Nigaṇṭha Nātaputta is the name of Mahāvīra. The name is composed of two separate epithets, Nigaṇṭha and Nātaputta. He was nigaṇṭha (nirgrantha) that means unfettered (abandhana). He was outworldly unclothed and inworldly free from all worldly bonds and ties. So his followers were called as Nigaṇṭha-putta and his lay followers were known as Nigaṇṭha-sāvaka. He was also called Nātaputta because he was a scion of the Nāya, Nāta or jñātr clan of Ksatriyas. Buddha was called Sākyaputta because he was a scion of Sākya clan, so Mahāvīra was called Nātaputta because he was a scion of the Nāta clan. Thus, Lord, hearing the immediate advantage in the life of a recluse, expound his theory of the fourfold bond, went away politely from there.²⁵

Lastly, one day the king Ajātasattu asked Saṅjaya Belaṭṭhiputta to solve his problem that means the fruits of a recluse. Saṅjaya Belaṭṭhiputta answered that “If you ask me whether there is another world-well, if I thought there were, I would say so. But I do not say so. And I do not think it is thus or thus. And I do not think it is otherwise. And I do not deny it. And I don't say there neither is, nor is not, another world. And if you ask me about the

23. B. C. Law, Mahāvīra, p. 14.

24. Dīgha-Nikāya, P.T.S. Vol. 1, Page 57-58.

25. Facets of Early Buddhism - Bela Bhattacharya, Page 54-61.



beings produced by chance; or whether there is any fruit, any result, of good or bad actions, or whether a man who has won the truth continues, or not, after death to each or any of these questions do I give the same reply."²⁶ (Evaṃ vutte bhante Saṅjāyo Belaṭṭhi-putto maṃ etad avoca : "Atthi paro loko ti iti ce taṃ pucchasi, 'atthi paro loko ti iti ce me assa, atthi paro loko ti iti te naṃ vyākareyyaṃ. Evaṃ pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no..... Itthaṃ kho me bhante Saṅjāyo Belaṭṭhi-putto Sandiṭṭhikaṃ Sāmañña-phalam puttḥo Samāno vikkhepaṃ vyākāsi.)"²⁷

Saṅjāya was an ajñānavādin, i.e. an agnostic or sceptic. He refuses to give a definite answer to questions dealing with ultimate problems. He is criticised as an Amarāvikkhepikā but not as an Akiriyavādin. He was an eminent religious mendicant and founder of a religious order. He was the teacher of Sāriputta and Moggallāna.

At last king Ajātasattu understood that he did not get a correct answer. So the king asked the same question to the Lord for getting correct answer. Then Lord Buddha replied the fruits of a recluse one after another.

Buddha answered the king in the form of a counter-question. The king Ajātasattu confessed that he would treat a person who joined the Order as one worthy of honour and respect. The Buddha showed the advantages of the life of a recluse not necessarily of a follower of his own. This sutta sets forth the advantages the early Buddhists held to be the likely results of joining, from whatever motive, such an order as their own. It also contains a list of advantages of a recluse life.

Even a slave or servant after becoming a recluse is treated as a person worthy of honour and respect. It is the first advantage derived from the recluse life.

"Idaṃ kho te mahā-rāja mayā paṭhamam diṭṭh'eva dhamme Sandiṭṭhikaṃ Sāmañña-phalam paññattan ti."²⁸

A rich householder, who enters the Order, is respected by all, even by the King. It is also next type of advantage of the life of a recluse.

A householder after adopting the recluse life observes the moral precepts (sīlas) entirely. It is also next type of advantage of the life of a recluse.

A householder meditates on the four stages of 'Jhāna'. Even in the first stage of meditation there are five factors to be noted Vitakka, Vicāra, pīti,

26. Dialogues of the Buddha, Rhys Davids, Page 75.

27. Dīgha-Nikāya, P.T.S. Vol. 1, Page 58-59.

28. Dīgha-Nikāya, P.T.S. Vol. 1, Page 61.



sukha and cittassaekaggatā that leads to paṭipadā visuddhi or removal of the hindrances. In the second stage of meditation there is cessation of Vitakka and Vicāra which are matters of the first Jhāna. Being free from Vitakka and Vicāra there appears in a person inward calmness and concentration of thoughts on one object. In the third stage of Jhāna a recluse becomes upekkhako, satimā and sukhavihāri. In the fourth stage of meditation his mind is free from physical pain or happiness (Sukhassa ca pahānā dukkhassa ca pahānā). Attainment of four stages of meditation (jhāna) are advantages of the life of a recluse.

With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and imperturbable, he applied and bends down his mind to that insight that comes from knowledge. He grasps the fact : "This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to erosion, abrasion, dissolution and disintegration; and therein is this consciousness of mine, too, bound up, on that does it depend.

If there were a Veḷuriya gem, bright, of the purest water, with eight facets, excellently cut, clear, translucent, without a flaw, excellent in every way. And through it a string, blue or orange-coloured or red, or white or yellow should be threaded.²⁹ "Seyyathā pi mahā-rāja maṃ veḷuriyo subbo jātimā atthaṅso suparikamma-kato accho vipasanno onāvalo sabbākāra-sampanno, tatra suttam āvutaṃ nīlam vā pitam vā lohitaṃ-vā-odātaṃ vā paṇḍusuttaṃ vā."³⁰ If a man, who had eyes to see, were to take it into his hand, he would clearly perceive how the one is bound up with the other. This is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act firm and imperturbable, he applies and bends down his mind to the calling up of a mental image. He calls up from this body another body, having form, made of mind, having all (his own body's) limbs and parts, not deprived of any organ. (Evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte kammaniye tīthe ānejjappatte manomayaṃ kāyaṃ abhinimmināya cittaṃ abhinīharati abhininnāmeti. So imamahā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabb-aṅgapaccāṅgim ahimindriyaṃ)³¹ If a man were to pull out a reed from its sheath. He would

29. Dialogues of the Buddha, Rhys Davids, Page 87.

30. Dīgha-Nikāya, P.T.S. Vol. 1, Page 76.

31. Dīgha-Nikāya, P.T.S. Vol. 1, Page 77.



know : "This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth. And similarly were he to take a snake out of its slough or draw a sword from its scabbard. This is an immediate fruit of the life of a recluse, visible in this life and higher and sweeter than the last.

When his mind is thus concentrated he applies and bends down his mind to the modes of the Wondrous Gift. He enjoys the Wondrous Gift in its various modes. He bends down his mind to the acquisition of the supernormal powers. He acquires the supernormal powers in its various modes : Being one he becomes many, or being many he becomes one again, he becomes visible or invisible, he goes feeling no obstruction to the further side of a wall or rampart or hill, if through air, he penetrates up and down through solid ground as if through water, he walks on water, without breaking through it, as if on the solid ground, he travels crosslegged in the sky, like the birds on wing, even the Moon and the Sun, so potent, so mightily though they be, does he touch and feel with his hand he reaches in the body even up to the heaven of Brahmā. These are ten kinds of iddhi. This is the advantage of the life of a recluse³¹ (Sāmaññaphala). (So aneka-vihitam iddhividham paccanubhoti-eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhavam tiro-bhavam tiro-kuddam tiro-pākāram tiro-pabbatam asajjamā no gacchati seyyathā pi ākāse, paṭhavīya pi ummujja nimmujjam karoti seyyatha pi udake, udake pi abhiijamano gacchati seyyathā pi palhaviyam ākāse pi pallaṅkena kamati seyyathā pi pakkhi sakuno, ime pi candima-suriye evaṃ mahiddhike evaṃ mahānubhāve paṇinā parimasati parimajjati, yāva Brahmāloka pi keyena va samvattati)."³²

He then obtains Divine ears (Dibbāya sota dhātuyā). As if a man were on the high road and were to hear the sound of a kettledrum (bherisadda) or the sound of a chank horns (mudinga) and small drums (deṇḍima) he would know these correctly. Similarly a recluse can understand with his divine ears various sounds. This is the one advantage of the life of a recluse, visible in this life.

With this heart thus serene a recluse directs and bends down his mind to the knowledge of others' thoughts (ceto-pariyañāṇāya) He knows a passionate mind (Sa-rāgam) as passionate and the calm mind as calm (vīta rāgam vā cittaṃ vīta rāgam), the angry mind as angry (Sa-dosaṃ vā cittaṃ sa-dosaṃ), the peaceful mind as peaceful (vīta dosaṃ vā cittaṃ vīta-dosaṃ), the dull mind as dull (Sa moham vā cittaṃ sa moham), the alert mind as alert (Vīta-moham vā cittaṃ vīta moham.....), the attentive mind

31. Dialogues of the Buddha, Rhys Davids, Page 88-89.

32. Dīgha-Nikāya, P.T.S. Vol. 1, Page 78-79.



as attentive (*Samkhittam vā cittam samkhittam*) the restless mind as restless (*vikkhittam vā cittam vikkhittam.....*). The broad mind as broad (*mahaggatam vā cittam mahaggatam*), the narrow mind as narrow (*amahaggatam vā cittam amahaggatam.....*), the mean mind as mean (*sa-uttaram vā cittam sauttaram.....*), the lofty mind as lofty (*anuttaram vā cittam anuttaram.....*), the sted-fast mind as sted-fast (*samāhitam vā cittam samāhitam*), the wavering mind becomes as wavering (*asamāhitam vā cittam asamāhitam.....*), the free mind as free (*vimuttam vā cittam vimuttam*) and the enslaved mind as enslaved (*avimuttam vā cittam avimuttam*). Thus he knows every condition of mind. It is also one advantage of the life of a recluse, visible in this world.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of the memory of his previous existence. He recalls to mind his previous births with all details. He recalls one birth, or two or three or four or five births, or ten or twenty or thirty or forty or fifty or a hundred or a thousand or a hundred thousand births, through many an aeon of dissolution many an aeon of evolution, many an aeon of both dissolution and evolution. (*So aneka-vihitam pubbe nivāsam anussarati-seyyathidam ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañco pi jātiyo dasa pi jātiyo visatim pi jātiyo timsam pi jātiyo cattarisam pi jātiyo paññasam pi jātiyo jāti-satam pi jāti-sahassam pi jāti-sata sahassam pi aneka pi samvatta-kappe aneka pi vivatta-kappe aneke pi samvatta-vivatta-kappe*).³³ This is his *Pubbenivāsānussati nāṇa*. It is also an advantage of the life of a recluse.

"With his heart thus serene, he directs and bends down his mind to the knowledge of the fall and rise of beings. With the pure Heavenly Eye (*dibbena cakkhuna*), surpassing that of men, he sees beings as they pass away from one form of existence and take shape in another, he recognises the mean and the noble, the well favoured (*suvanṇe*) and the ill favoured (*dubbanṇe*) the happy (*sugate*) and the wretched (*duggate*) passing away according to their deeds."³⁴ This is an immediate advantage of the life of a recluse, visible in this world, and higher and sweeter than the last.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of the destruction of craving. (*āsava*). He knows as it really is "This is pain", "This is the origin of pain." "This is the cessation of pain." This is the path that leads to the cessation of pain." He knows : "These are *Āsavas*". This is the origin of the *Āsava* (*āsava samudayo*). This is the cessation of *Āsava* (*Āsava nirodha*). This is the path that leads to the cessation of the *Āsava* (*Āsava nirodhagāminī paṭipadā*). And thus knowing and seeing his heart is set free from craving, ignorance (*avijjāsavā pi cittam vimuccati*). There arises in him the knowledge of his emancipation

33. *Dīgha-Nikāya*, P.T.S. Vol. 1, Page 82.

34. *Dialogues of the Buddha*, Rhys Davids. Page 91.



(*Vimuttasmim hi vimuttam*), and he knows "Rebirth has been destroyed." The higher life has been fulfilled, what had to be done has been accomplished. After this present life there will be no beyond. This is an immediate fruit of the life of a recluse, visible in this world and higher and sweeter than the last. It is the last and best advantage of the life of a recluse, visible in this world, that is higher and sweeter than this.

And when he had thus spoken, Ajātasattu the king said to the Blessed One : "Most excellent, Lord most excellent : Just as if a man were to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And now I betake myself, Lord to the Blessed One as my refuge, to the Truth, and to the Orders. May the Blessed One accept me as a disciple as one who, from this day forth as long as life endures, has taken his refuge in them, Sin has overcome me weak and foolish and wrong that I am, in that, for the sake of sovereignty, I put to death my father, that righteous man, that righteous king : May the Blessed One accept it of me, Lord, that do so acknowledge it as a sin, to the end that in future I may restrain myself."³⁵ (*Evaṃ vutte rājā Magadho Ajātasattu Vedehi-putta Bhagavantam etad avoca : "Abhikkantaṃ bhante Abhikantaṃ bhante, Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mulhassa vā maggaṃ ācikkheyya andhakāre vā tela-pajjotaṃ dhāreyya : Cakkhumanto rūpāni dakkhintīti, evaṃ eva Bhagavatā aneka pariya yena dhammo pakāsito. So ahaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhu Saṃghaṃ ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ. Accayo maṃ bhante accagamā yathā-balaṃ yathā-mulhaṃ yathā akusalaṃ, so haṃ pitaraṃ dhammikaṃ dhamma-rājā naṃ issariyassa kāraṇā jīvitaṃ voropesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatīṃ saṃvarāyāti.)"*)³⁶

The Blessed One told to the king Ajātasattu that whosoever looks upon his fault as a fault, and rightfully confesses it, shall attain to self-restraint in future.' Then the king Ajātasattu was pleased and delighted with the words of the Blessed One, the king accepted the lay-discipleship of the Buddha, arose from his seat and bowed to the Blessed One and departed. Then the Blessed One told to the monks that, if the king did not put his father to death, that righteous man, and righteous king, would the clear and

35. Dialogues of the Buddha, Rhys Davids. Page 94.

36. Dīgha-Nikāya, P.T.S. Vol. I, Page 85.



spotless eye (dhamma-cakkhum)³⁷ for the truth have arisen in him, even as he sat there. (Vuddhi h'esā mahā-rāja ariyassa Vinaye, yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatīṃ samvaram āpajjatīti).³⁸ Hearing the words of the Blessed One the brethren were pleased and delighted.

Thus Ajātasattu was converted to the Buddhist faith and made a considerable progress in his spiritual insight but due to his great sin of killing his father he failed to attain even the first stage of sanctification. The Sāmaññaphala Sutta creates a psychological situation in the garb of a historical narrative. It represents all of the six heretical teachers who could be interviewed by the king Ajātasattu. This event was plagiarised later on in the Milindapañha. This sutta also puts forth Buddha's justification for the Vinaya, the practical rules of the canon law by which life in the Order is regulated.

37. Dialogues of the Buddha, Rhys Davids, Page 86.

38. Dīgha-Nikāya, P.T.S. Vol. 1, Page 85.



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INDEX

INDEX OF PROPER NAMES

- | | |
|---------------------------------|---|
| Ajātasattu — 36, 37, 42, 43, 48 | Buddha — 1, 2, 3, 4, 5, 11, 14, 16,
17, 19, 35, 36, 37, 44 |
| Ajita Kesakambali — 37, 41, 42 | Blessed One — 4, 48 |
| Ānanda — 2 | Brahmadatta — 4 |
| Jīvaka — 36, 37 | Buddhaghosa — 31 |
| Nālandā — 4 | Magadha — 36 |
| Nigaṇṭha Nataputta — 37, 43 | Makkhali Gosāla — 37, 39-41 |
| Pakudha Kaccāyana — 37, 42, 43 | Rājagaha — 4 |
| Pūraṇa Kassapa — 37-39 | Suppiya — 4 |
| Brahmajāla Sutta — 1-34 | Śaṅjaya Belaṭṭhiputta — 37, 43 |

GENERAL INDEX OF WORDS

- | | |
|--|--|
| Akkhaṃ — 9 | Asi-lakkhaṇaṃ — 13 |
| Akkharikaṃ — 9 | Ahi-vijjā — 13 |
| Aggiromaṃ — 3, 13 | Ākāsaṃ — 9 |
| Aṅga-vijjā — 3, 13 | Ātman — 19 |
| Aja-lakkhaṇaṃ — 14 | Ādāsa-paṇhaṃ — 15 |
| Añjanaṃ — 16 | Ādiccupaṭṭhāṇaṃ — 15 |
| Atthapada — 9 | Ābhassaraloka — 3, 20 |
| Attakāvacarā — 17 | Āvāhaṇaṃ-vivāhaṇaṃ — 3, 15 |
| Adhicca-samuppannikavāda — 3,
17, 27-29 | Āsandim — 10 |
| Antānantikavāda — 3, 17, 24-25 | Āyudho-lakkhaṇaṃ — 13 |
| Anta — 30, 31 | Ālārikā — 35 |
| Ananta — 30, 31 | Itthi-lakkhaṇaṃ — 13 |
| Aparantakappika — 16-17 | Uccāsayana — 5, 10 |
| Appamāna — 31 | Ucchādaṇaṃ parimaddaṇaṃ — 11 |
| Abhiññā — 18, 24 | Ucchedavāda — 3, 17, 32 |
| Abhujjāṇaṃ — 16 | Uddhamāghātānika-nevasaññinā
saññivāda — 31 |
| Amarāvikkhepikavāda — 3, 17,
25-27 | Uddhamāghātānika-asaññivāda —
30-31 |
| Arūpī — 30, 31 | Uddhamāghātānikavāda — 3, 17,
29-30 |
| Assa-lakkhaṇaṃ — 14 | Uppādaṃ — 3, 12 |
| Assā-rohā — 35 | Upekkhā — 34 |
| Asaññivāda — 17 | |



Usabha-lakkhaṇaṃ — 14
 Usu-lakkhaṇaṃ — 13
 Ekaccasassatavāda — 17, 20, 24
 Ekatta — 30
 Ekantalomim — 10
 Kacchapa-lakkhaṇaṃ — 14
 Kaṇṇa-japaṇaṃ — 15
 Kaṭṭhissaṃ — 10
 Kaṇṇikā-lakkhaṇaṃ — 14
 Kaṇṇtelam — 16
 Kappakā — 35
 Kasina — 31
 Kumbhakāra — 35
 Kukkuṭa-lakkhaṇaṃ — 14
 Kuttukam — 10
 Kumāri-paṇṇam — 15
 Kumāra-lakkhaṇaṃ — 13
 Kuhukā — 12
 Koseyyam — 10
 Khatṭa-vijjā — 3, 13
 Khalikā — 9
 Khiddā-padosikā — 3, 22-23
 Ganaṇā — 3, 35
 Gambhira — 17
 Godhā-lakkhaṇaṃ — 14
 Gonakam — 10
 Go-lakkhaṇaṃ — 14
 Ghatikam — 9
 Ciṅgulikam — 9
 Cittakam — 10
 Cūla-sīla — 5
 Jātarūpa-rajata — 5
 Jivhā mittaddanaṃ — 3
 Jutapamādatṭhāna — 9
 Jhāna — 34
 Takki Ekaccasassatikas — 24
 Tiracchānakathā — 11
 Tūlikam — 10
 Dabbi-bamam — 13
 Daṇḍa-lakkhaṇaṃ — 13
 Dāraka-tikicchā — 16
 Dāsa-lakkhaṇaṃ — 14

Dāsi-lakkhaṇaṃ — 14
 Dāsakaputta — 35
 Dvāsatṭhiyo diṭṭhiyo — 16
 Diṭṭha-dhamma-nibbāna-vāda — 3,
 17, 33-34
 Dibbena cakkhuna — 47
 Duddasā — 17
 Dubbanne — 47
 Duggati — 47
 Dhamma-cakkhum — 49
 Dhanuggahā — 35
 Dhanu-lakkhaṇaṃ — 13
 Dhuva — 19
 Natthu Kamman — 16
 Nānatta — 31
 Nipunā — 17
 Nicca — 19
 Nibbāna — 33, 34
 Netta-tappaṇaṃ — 16
 Nippesikā — 12
 Nemittikā — 12
 Nevasaññi-nāsaññivāda — 17
 Pakkhajjhānaṃ — 3, 13
 Paṇḍacīram — 9
 Paritta — 31
 Paccñjanaṃ — 16
 Pubbantakappika — 16, 17
 Pubbenivāsānussati — 18
 Pubbenivāsāññāṇa — 24
 Purisa-lakkhaṇaṃ — 13
 Posa-Kārā — 35
 Brahmaloḥas — 3
 Bhūta-vijjā — 3, 13
 Bhūri-vijjā — 3, 13
 Bhūri-kammaṃ — 16
 Manopadosikā — 3, 23
 Manesikam — 9
 Maḷakārā — 35
 Mani-lakkhaṇaṃ — 13
 Mahat-upatṭhāṇaṃ — 15
 Mahā-sīla — 16
 Mahisa-lakkhaṇaṃ — 14



- Mahāpakā — 35
 Mahāsayana — 10
 Mahāpanam — 11
 Mālākāra — 35
 Miga-lakkhaṇam — 14
 Miga-cakkam — 13
 Mūlabhesajjānam — 16
 Musikācchinnam — 13
 Misika-vijjā — 13
 Muddā — 3
 Meṇḍa-lakkhaṇam — 14
 Mokkhacikam — 9
 Rajakā — 35
 Rattikā — 35
 Rathakam-dhanukam — 9
 Rūpī — 30, 31
 Lakkhaṇam — 3, 12
 Lopakā — 3
 Lokāyata — 3
 Vaṅkakam — 9
 Vatthu-kammas — 16
 Vatthu-vijjā — 3, 13
 Vattha-lakkhaṇam — 13
 Vatthu-parikiraṇam — 16
 Vattaka-lakkhaṇam — 14
 Vassa Kammam — 16
 Vāyasa-vijjā — 13
 Vikatikam — 10
 Vikiraṇam — 15
 Viggāhika — 11
 Vicāra — 45
 Vicchika-vijjā — 13
 Vitakka — 45
 Viruddha-gabbhakarāṇam — 3
 Vossa-kammam — 16
 Sakuna-vijjā — 13
 Saññivāda — 17
 Santā — 17
 Santikammam — 16
 Santikā — 9
 Saraparittanaṇam — 13
 Sassatavāda — 3, 18, 19, 20, 24
 Sallakattikam — 3, 35
 Saṅkhānam — 3, 35
 Sālākiyam — 3, 36
 Siva-vijjā — 13
 Sīlas — 17
 Sudā — 35
 Sugate — 47
 Suvanṇe — 47
 Supinaṇam — 12
 subhaga-Karaṇam — 15
 Hatthābhijappaṇam — 15
 Hatthi-lakkhaṇam — 14
 Hanusaṃhanaṇam — 3, 15
 Hīna-vijjā — 14